THE PRACTICE OF PIETY:

Directing a Christian how to walk, that he may please God.

Amplified by the Author.

Piety hath the Promise.
1 *Tim.* 4. 8.

London, Printed for *Edward Brewster*, 1687.

Vol. A3 f. 1323

TO THE

High and Mighty *Prince*

CHARLES

Prince of *WALES*.

CHriſt Jeſus, the [1] Prince of Princes, *bleſs your* Highneſs with length of days, *and an* increaſe *of all* Graces; *which may make you* truely proſperous *in this* life, and eternally happpy in that which is to come.

[1] 1 Tim. 6. 15. Rev. 12. 13.

Jonathan *ſhot* [2] three Arrows, to drive David *further off from* Saul's fury: and *this is the* third Epiſtle *which I have written to draw your* Highneſs *nearer to* God's favour, *by directing your heart to* begin (like *Joſiah*) in your [3] youth to ſeek after the God of *David*, (and of *Jacob*) your Father, *Not but that*

[2] 1 Sam. 20. 20.

[3] 2 Chron. 34. 3.

I know, that your Highneſs *doth this without mine admonition; but becauſe I* [1] *would with the* Apoſtle *have you* to abound in every grace, in faith and knowledge, and in all diligence, & in your love to Gods Service and true Religion. Never *was there more need of* plain *and* unfained *admonition: for the* Comick, *in that ſaying ſeems but to have* propheſied *of our times*, Obſequium amicos, veritas odium parit. *And no marvel: ſeeing that we are fallen into the* dregs *of* Time, *which being the* laſt, *muſt needs be the* worſt *days. And how can there be worſe, ſeeing* Vanity *knows not how to be* vainer, *nor* wickedneſs *how to be more* wicked? *And whereas heretofore thoſe have been counted moſt* holy, *who have ſhewed themſelves moſt* zealous *in their* Religion; *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſſion of their Faith. *And that theſe are the* laſt days, *appears evidently; becauſe the* ſecurity of *mens* eternal ſtate *hath ſo overwhelmed* (*as*

[1] Qui monet ut facias, quod jam facis, ipſe monendo Laudat, & hortatu comprobat acta tuo.

2 Cor. 8. 7.

Mat. 15. 1.

2 Tim. 2. 4.

(*as* Christ *foretold it should*) *all sorts*: *that most who now live, are become* lovers of pleasures, more than lovers of God: *and of those who pretend to love* God, O God! *what sanctified heart can but bleed, to behold* how seldom they come to prayers? how irreverently they hear Gods Word? what strangers they are at the Lord's Table? what assiduous spectators they are at Stage-plays? *where* (*being* Christians) *they can sport themselves to hear the* Vassals of the [1] devil *scoffing* religion, & blasphemously *abusing phrases of holy* Scripture *on their* stages, *as familiarly as they use their* Tobacco-pipes *in their* bibing-houses. *So that he who would now adays seek in most Christians for the* power, *shall scarce almost find the very* shew *of* godliness. *Never was there* more sinning, *never less remorse for sin. Never was the* Judg [2] nearer to come, *never was there so little preparation for his* coming. *And if the* Bridegroom *should* now *come, how many* (*who think themselves*

[1] Exemplum accidit, mulieris, Domino teste, quæ Theatrum adiit, & inde cum dæmonio rediit itaque in exorcismo cum onerarentur immundus spiritus quod ausus est fidelem aggredi: constanter & justissime quidem (inquit) feci: In meo eam inveni. Tert. de spect. lib. cap. 26. Therefore Tert. in cap. 6. calls the the Stage, Diaboli Ecclesiam, & Cathedram pestientiarum.

[2] Jam. 5. 9. Rev. 11. 20.

Mat. 25. 8.

ſelves wiſe enough, and full of all knowledg) would be found fooliſh Virgins, without one drop of the Oyl of ſaving Faith in their Lamps? For the greateſt Wiſdom of moſt men in this age, ꝛc ſiſts in being wiſe, firſt, to deceive others, and in the end to deceive themſelves.

And if ſometimes ſome good Book haps into their hands, or ſome good motion cometh into their heads, whereby they are put in mind to conſider the uncertainty of this life preſent; or how weak aſſurance they have of eternal life if this were ended: and how they have ſome ſecret ſins, for which they muſt needs repent here, or be puniſhed for them in Hell hereafter; Security then forthwith whiſpers the Hypocrite in the ear, that though it be fit to think of theſe things, yet, It is not yet time; and that he is yet young enough (though he cannot but know, that many millions as young as himſelf are already in hell, for want of timely repentance.) Preſumption warranteth him in the other Ear,

Ear, *that* he may have time hereafter, at his leiſure, to repent: *and that howſoever* others *die, yet he is* far enough *from* death, *and therefore may boldly take yet a* longer time, to enjoy his ſweet pleaſures, and to increaſe his wealth and greatneſs: *And hereupon* (like Solomon's ſluggard) *he yields himſelf to a* little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep *in his former ſins: till at laſt* Deſpair (Security's *ugly hand-maid*) *comes in* unlooked *for, and ſhews him his* Hour-glaſs; *dolefully telling him,* that his time is paſt: *and that nothing now remains but to* dye, *and* be damned. *Let not this ſeem ſtrange to any, for* too many *have found it* too true; *and* more, *without* more grace, *are like to be thus* ſooth'd *to their end*; *and* in the end, ſnared *to their endleſs perdition.* Prov. 6. 10.

In my deſire therefore of the common ſalvation; *but eſpecially of your* Highneſſe's *everlaſting* welfare, *I have endeavoured to extract* (*out of* Jude ver. 3.

the chaos *of* endleſs controverſies) *the* old Practice of true Piety, *which flouriſhed before theſe Controverſies were hatched: which my poor labours* (*in a* ſhort while) *come now forth again, the* 40. *time, under the* gracious protection *of your* Highneſſe's favour; *and by their* entertainment *ſeem not to be altogether unwelcome to the Church of* Chriſt. *If it be* pious, *hath in all* ages *been held* the trueſt honour: *how much more* honourable *is it, in ſo* impious *an* age, *to be the true,* Patron and Pattern of Piety? Piety *made* David, Solomon, Jehoſhaphat, Ezechias, Joſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the* VI. *Queen* Elizabeth, *Prince* Henry *and other* religious Princes *to be ſo* honoured: that their names *ſince their deaths*) *ſmell in the* Church of God *like a* pre-

Eccl. 7. 1. Eccluſ. 49. 1. cious oyntment, *and* their remembrances ſweet as honey in all mouths, and as Muſick at a Banquet of Wine: *when as the lips of others who have been* godleſs *and*

irreligi-

irreligious Princes, do rot and ſtink in the memory *of* God's *people. And what honour is it for* great men *to have* great Titles *on earth, when* God *counts their names unworthy to be* * written in his Book of life in Heaven?

* Luke 10. 20. Rev. 17. 8.

It is Piety *that* embalms *a Prince his good name, and makes his face to* ſhine *before* men, and glorifies his ſoul *among* Angels. For as *Moſes* his face, *by* often talking *with* God, ſhined *in the eyes of the people*; ſo by frequent praying (*which is our* talking *with* God) *and hearing the* Word, (*which is* God's ſpeaking *unto us*) we ſhall be changed from glory to glory, by the ſpirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertain *to all*, (*eſpecially to* Princes) *What* argument *is more fit, both for* Princes, *and* People *to ſtudy, than that which teacheth* ſinful man *to* deny himſelf *by mortifying his* corruption; *that he may enjoy* Chriſt, *the Author of his ſalvation: to renounce theſe* falſe *and* momentany *pleaſures of*

Exod. 34. 29, 30.

2 Cor. 3. 18.

the world; that he may attain to the true and eternal joys of heaven: and to make them truely honourable *before* God *in Piety, who are now* only honourable *before men* in vanity? *What charges ſoever we ſpend in* earthly vanities; *for the moſt part, they either die before us, or we* ſhortly die after them: *but what we ſpend like* *Mary *in the* Practice of Piety, *ſhall remain our* true memorial *for ever. For,* † Piety hath the promiſe of this life, and of that which ſhall never end. But † *without Piety there is no* internal comfort to *be found in* Conſcience, *nor* external peace *to be looked for in the* World, *nor any* eternal happineſs *to be hoped for in heaven. How can* Piety *but promiſe to her ſelf a* zealous Patron *of your* Highneſs; *being the ſole* Son and Heir *of ſo* gracious *and* great a Monarch: *who is not only the* Defender of the Faith *by* title, *but alſo a* Defender of the Faith *in* truth, *as the* Chriſtian world *hath taken notice by his* learned *confuting of* Bellarmine's *over-*

* Matth. 26. 13.

† 1 Tim. 4. 8.

† Principibus ad ſalutem ſola ſatis vera eſt pietas, abſque illâ verò nihil eſt vel exercitus, vel Imperatoris fortitudo, vel apparatus reliquus Zozom. Eccleſ. Hiſt. lib. 9. c. 1.

over-ſpreading Hereſies, and his ſuppreſſing *in the blade of* Vorſtius's Athean blaſphemies? *and how eaſie is it for your* Highneſs *to equal* (if not exceed) all *that were before you, in* Grace *and* greatneſs? *if you do but ſet your* heart *to* ſeek, *and to* ſerve God, *conſidering how* religiouſly *your* Highneſs *hath been* educated *by godly and virtuous* * Governours *and* Tutors: *as alſo that you live in ſuch a time, wherein* God's providence, *and the* King's religious care *have placed over this* Church (*to the unſpeakable comfort thereof*) *another venerable* Jehojada, † that doth good in our Iſrael both towards God and towards his Houſe: *of whom your* Highneſs *at all times, in all* doubts *may learn the* ſincerity of Religion, *for the* Salvation of your *inward* Soul; and the wiſeſt counſel *for the* direction *of your outward* ſtate? *And to excite you the rather, to the zealous* Practice *of divine* Piety; often *ſuppoſe with your ſelf, that your* Highneſs *hears your* Religious *Father* James,

* The Honourable Sir *Robert Cary* Knight, and the religious Lady *Cary* his Wife. Mr. *Thomas Murray*, Sir *James Fullerton*.

† 2 Chron. 24. 16. The gracious Archbiſhop of *Cant. G. A.*

James, *ſpeaking unto you, as ſometimes* holy David *ſpake to his Son* Solomon: And thou *Charles* my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee: but if thou forſake him he will caſt thee off for ever.

1 Chr. 28. 9.

To help you the better to ſeek *and ſerve this* God Almighty, *who muſt be your* chief Protectour in life, and only comfort in death: *I here once again, on my bended knees, offer my old mite new ſtampt into your* Highneſſe's *hands: daily for your* Highneſs *offering up unto the moſt* High, *my* humbleſt prayers; *that as you grow in* age *and* ſtature, *ſo you may (like your* Maſter Chriſt) increaſe in wiſdom and favour with God and all good men. *This ſuit will I never ceaſe: in all other matters I will* ever reſt,

Your Highneſs humble Servant, during life to be commanded.

LEWES BAILY.

Jenny Lemon.

AD CAROLUM PRINCIPEM.

Tolle Malos, extolle Pios, cognoſce Teipſum;
Sacra tene, Paci conſule, diſce pati.

ADVERTISEMENT.

This Book being now exactly Corrected, and purged from many thouſand Faults, which have eſcaped former Impreſſions, is now alſo printed in a fair large Roman Character for the Uſe and Benefit of Aged Perſons; and to be ſold by *Edward Brewſter*, at the *Crane* in St. *Paul*'s Church-yard. 1687.

The 40. Edition.

TO THE

Devout Reader.

I *Had not purpoſed to enlarge the laſt* Edition, *ſave that the* importunity *of many* devoutly *diſpoſed, prevailed with me,* to add *ſome points, and to* amplifie *others. To ſatisfy whoſe godly requeſts, I have done my beſt* endeavour, *and withall* finiſhed *all that I intend in this argument. If thou ſhalt hereby reap any more* profit, *give God the more* praiſe: *and remember him in thy* prayers, *who hath vowed both his* life *and his* labours, *to further* thy Salvation *as his own. Farewell in the Lord* JESUS.

THE

THE CHIEF

CONTENTS

of this Book.

1. *A Plain deſcription of God, in reſpect of his Eſſence, Perſons and Attributes, ſo far as every Chriſtian ſhould competently endeavour to learn and know: with ſundry ſweet obſervations and meditations thereupon,* pag. 4

2. *Meditations ſetting forth the miſeries of a man in his life and death, that is not reconciled to God in Chriſt.* 37

3. *Meditations of the bleſſed ſtate both in life and death, of a man that is reconciled to God in Chriſt: wherein thou ſhalt find not a few things worthy the reading and obſervation.* 63

4. *Meditations on ſeven hindrances, which keep back a ſinner from the Practice of Pietie; neceſſary to be read of all, but eſpecially of carnal Goſpellers in theſe times.* 104

5. *How to begin the Morning with pious meditations and prayers.* 138

6. *How to read the Bible with profit and eaſe once over every year.* 143

7. *A Morning Prayer.* 217

Ano-

Another ſhorter Prayer for the Morning. 157

Another brief Morning Prayer. 161

8. *Meditations how to walk with God all the day.* 162

Eſpecially how to guide thy thoughts. ibid.

Thy Words. 168

Thy Actions. 173

9. *Meditations for the Evening.* 185

10. *An Evening Prayer.* 189

Another ſhorter Evening Prayer. 195

11. *Things to be meditated upon, as thou art going to bed.* 198

12. *Meditations for a godly Houſholder.* 200

13. *A Morning Prayer for a Family.* 203

14. *Holy Meditations and Graces, before and after dinner and ſupper.* 209

15. *Rules to be obſerved in ſinging of Pſalms.* 215

16. *An Evening Prayer for a Family.* 217

17. *A Religious Diſcourſe of the Sabbath Day, wherein is proved that the Sabbath was altered from the ſeventh to the firſt day of the week, not by humane ordinance, but by Chriſt himſelf and his Apoſtles: that the fourth Commandment is perpetual and moral under the New Teſtament, as well as under the Old. And the true manner of ſanctifying the Sabbath Day is deſcribed out of the Word of God.* 222

18. *A Morning Prayer for the Sabbath Day.* 267

19. *An Evening Prayer for the Sabbath Day.* 282

20. *Meditations of the true manner of Fasting, and giving of Alms, out of the Word of God.* 287

21. *The right manner of holy Feasting.* 303

22. *Holy and devout Meditations of the worthy and reverent receiving of the Lords Supper.* 305

23. *An humble Confession of sins before the holy Communion.* 330

24. *A sweet Soliloquie to be said a little before the receiving of the holy Sacrament.* 345

25. *A Prayer to be said after the receiving of the holy Sacrament.* 353

26. *Meditations how to behave thy self in the time of sickness.* 363

27. *A Prayer when one begins to be sick.* 365

28. *Directions for making thy Will, and setting thy house in order.* 371

29. *A Prayer before the taking of Physick.* 375

30. *Meditations for one that is recovered from sickness.* 385

And a thanksgiving. 390

31. *Meditations for the sick taken from the end of God's chastisements.* 394

32 *Meditations for one that is like to die.* 396

33. *A Prayer to be ſaid of one that is like to die.* 399

34. *Comfortable Meditations againſt deſpair.* 402

35. *Directions for thoſe who come to viſit the ſick.* 415

36. *A Prayer to be ſaid for the ſick by thoſe who viſit him.* 418

And choice Scriptures to be read unto him. 421, 422

37. *Conſolations againſt impatiency in ſickneſs.* ibid.

38. *Conſolations againſt the fear of death.* 425

39. *Seven ſanctified thoughts, and ſo many ſpiritual ſighs fit for a ſick man that is like to dye.* 429

40. *Of the comfortable uſe of true abſolution, and receiving of the Lord's Supper, to the faithful and penitent, before they depart this life, if they may conveniently be had.* 435

41. *The laſt ſpeech of a godly man dying.* 444

42. *Meditations of Martyrdom; wherein is proved, that thoſe who dye for Popery cannot be Chriſt's Martyrs.* 445

43. *A Divine Colloquie betwixt Chriſt and the Soul, concerning the virtue and efficacy of his dolorous Paſſion.* 452

44. *The Souls Soliloquy unto Chriſt her Saviour.* 461

THE

THE PRACTICE OF PIETY.

Directing a Chriſtian how to walk, that he may *pleaſe God.*

WHo *ever* thou art that lookeſt into this *book*, never undertake to read it; unleſs thou firſt *reſolveſt* to become from thine heart, an unfeigned *Practitioner of Piety.* Yet read it, and that ſpeedily, leſt before thou haſt read it over, *God* (by ſome unexpected death) cut thee off, for thine inveterate *Impiety.*

The

- The Practice of Piety consists
  - 1. In knowing
    - 1. The Essence of God, & that in respect of
      - 1. The diverse manner of being therein, which are three Persons.
        - 1. The Father
        - 2. The Son.
        - 3. Holy Ghost.
      - 2. The Attributes thereof, which are either
        - Nominal, or
        - Real,
          - 1. Absolute,
            - 1. Simpleness.
            - 2. Infiniteness.
          - 2. Relative,
            - 1. Life.
            - 2. Understanding.
            - 3. Will.
            - 4. Power.
            - 5. Majesty.
    - 2. Thy own self in respect of thy state of
      - 1. Corruption.
      - 2. Renovation.
  - 2. In glorifying God aright
    - 1. By thy life, in dedicating thy self devoutly to serve him,
      - Ordinarily,
        - 1. Privately, in thine own Person.
        - 2. Publickly,
          - 1. With thy Family every day.
          - 2. With the Church on the Sabbath day.
      - Extraordinarily, by
        - Fasting.
        - Feasting.
    - 2. By thy death, in dying
      - 1. In the Lord.
      - 2. For the Lord.

Unless

Unleſs that a man doth truly *know* God, he neither can nor will *worſhip* him aright: for how can a man * *love* him, whom he *knoweth not?* and who will *worſhip* him, whoſe *help* a man thinks he needeth not? and how ſhall a man ſeek remedy by *Grace*, who never underſtood his miſery by *Nature?* Therefore ſaith (the † Apoſtle) *He that cometh to God, muſt believe that God is, and that he is a rewarder of them that ſeek him.*

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *practice*, without the *knowledge* of a mans *own ſelf*: we will therefore lay down the knowledge of *God's Majeſty*, and *Man's Miſery*, as the firſt and chiefeſt grounds of the *Practice of Piety*.

* Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum maximum, ubique præſentem, omnia in nobis efficientem, cum in quo vivimus, movemus, ſumus. Bucer. in Pſal. 115.

† Heb. 11. 6. Danda imprimis opera eſt, ut Deum nôrimus, quotquot fœlices eſſe volumus. Qui noſcis ſi teipſum neſcis?

A PLAIN

DESCRIPTION

OF THE

Eſſence and *Attributes* of God, out of the Holy Scripture, ſo far forth as every Chriſtian muſt competently know, and neceſſarily believe, that will be ſaved.

a Pſal. 143.3.
b 1 Tim.6.16.
c Deut. 1. 4. and 4. 35. & 32.39. & 6.4. Iſa. 45, 5, 6, 7, 8.
1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5.
d Joh. 4. 24. 2 Cor. 3. 17.
e 1 Kin.8.17. Pſal. 147. 5.
f Deut. 32.4.
g Exod. 3.14.
h 1 Cor. 8. 6. Act. 17. 25. Rom. 11.36.
i Heb. 1. 3.

ALthough no creature can define what *God* is, becauſe he is [a] *incomprehenſible*, and [b] dwelling in *inacceſſible light*: yet it hath pleaſed his *Majeſty*, to reveal himſelf in his *Word* unto us, ſo far as our weak *capacity* can beſt conceive him. Thus:

God is that [c] *one* [d] *ſpiritual and* [e] *infinitely* [f] *perfect* [g] *Eſſence, whoſe being is* [h] *of himſelf eternally.*

In the *Divine Eſſence*, we are to conſider two things: Firſt, the *diverſe* manner of being therein: ſecondly, the *Attributes* thereof.

The *diverſe* manner of being therein, are called [i] *Perſons.*

A Person is a [k] *distinct subsistence of* [l] *the whole God head.*

There are [m] *three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: these three *Persons* are not three several *substances*, but three distinct *subsistences*; or three *divers* manner of beings, of [n] *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an individual *understanding*, and incommunicable *Subsistence*, living of it self, and not sustained by another.

In the *unity* of the God-head, there is a [o] *plurality*, which is not *accidental*, (for God is a most *pure act*, and admits no accidents:) nor *essential*, (for God is *one Essence* only) but † *personally*.

[k] Joh. 1. 1. & 5. 31, 37. & 14. 16.
[l] Col. 2. 9. Joh. 14. 9.
[m] Gen. 1. 26. 3, 22. and 11. 7. Exod. 20. 2. Hos. 1. 4, 7. Isa. 63. 9, 10 Zach. 3. 2. Hag. 2. 5, 6 1 Joh. 5. 7. Mat. 3. 16, 17. and 28. 19. Joh. 14. 26. 2 Cor. 13. 13.
[n] Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de Trin. cap. ult. [o] Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8. † Personæ Divinitatis distinguuntur personaliter, sive προσώπῳ ὁ πάρξις.

The Persons in this *one Essence* are but *three*. In this * *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

* Deus est in divise unus in Trinitate & inconfuse trinus in unitate. Justin.

The *Divine Essence* in it self is neither *divided* nor *distinguished*. But the three Persons in the *Divine Essence* are distinguished among *themselves* three manner of ways.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. By

1. *By their Names, thus:*

THe *first Person* is named the *Father*; first, in respect of his [a] *natural* Son *Christ:* secondly, in respect of the *Elect*, his [b] *adopted* sons, that is, those who being not his sons by *Nature*, are made his sons by *Grace.*

The second *Person* is named the [c] *Son*, because he is [d] begotten of his [e] *Father's substance*, or *nature*; and he is called the *Word*: First, because the [f] conception of a *word* in mans mind, is the neareſt thing, that in *some sort* can shadow unto us the manner, how he is *eternally begotten* of his Father's *substance*: and in this respect he is also called the *Wisdom of his Father*, Pro. 8. 12. Secondly, because that by [g] *him*, the *Father* hath from the beginning declared his will for our salvation: hence he is called λόγος, *quasi* λέγων, the *Person* speaking, with, or by the Father. Thirdly, because he is the *chief* [h] *argument* of all the *Word of God*; or that *Word*, whereof *God* spake, when he promised the *blessed Seed* to the *Fathers*, under the old Testament.

The *third Person* is named the [i] *Holy Ghost*, first, because he is [k] *spiritual* without a body: secondly, because he is *spired*, and as it were breathed from both the [l] *Father* and the *Son*, that is, pro-

[a] Mat. 11. 27. Mat. 3. 17. [b] Isa. 63. 16. Eph. 3. 14, 15. [c] Prov. 30. 4. [d] Psal. 2. 7. [e] Heb. 1. 3. Phil. 2. 6. [f] Basil. sup. 5. Johan. Sicut mens cogitando in seipsam reflectitur, & λόγον internum gignit: ita mens ila æterna, quæ est Deus pater, in seipsam intelligendo reflexa λόγον æternum modo inesfabili genuit: Et sicut exterior λόγος, λόγω interioris effigies quasi est: ita æternus ille λόγος ὑποστατικὸς eterni Patris imago est, & majestatis character. Heb. 1. 3. [g] Joh. 1. 18. Iren. l. 4. c. 14. [h] Act. 10. 43. Heb. 1. 1. Luk. 24. 27. Joh. 5. 45. Act. 3. 22, 23, 24. [i] Isa. 63. 10. 2 Cor. 13. 14. & 1 Joh. 4. 13. 2 Cor. 3. 17. [l] Joh. 20. 21, 22. Gal. 4. 6.

ceedeth

proceedeth from them both. And he is called *holy*, both becauſe he is [x] *holy* in his own nature, and alſo the immediate [y] *ſanctifier of all God's Elect people.*

2. *By their Order*; *thus*,

THe *Perſons* of the Godhead are either the *Father*, or thoſe which are [a] of the *Father*.

The *Father* is the [b] *firſt perſon* in the glorious *Trinity*, [c] having neither his *being* nor *beginning* of any other, but of himſelf, *begetting* his *Son*, and together with his *Son*, *ſending forth the holy Ghoſt* from everlaſting. The *perſons* which are of the *Father*, are *thoſe*, who in reſpect of *their perſonal exiſtence*, have the *whole Divine Eſſence*, eternally communicated unto them from the *Father*. And thoſe are either *from the Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghoſt*.

The *Son* is the ſecond *Perſon* of the glorious *Trinity*, and the *only begotten Son* of his *Father*, not by *Grace*, but by *Nature*; having his [d] being of the *Father alone*, and the *whole being* of his *Father*, by an eternal, and incomprehenſible generation: and *with the Father*, ſendeth forth the *holy Ghoſt*. In reſpect of his *abſolute Eſſence*, he is of *himſelf*, but in reſpect of his *Perſon*, he is, by an *eternal generation*, of his *Father*. For the *Eſſence* doth not beget an

x 1 Pet. 1. 15, 16.
y 2 Cor. 3. 18. 1 Theſ. 5. 23. 1 Pet. 1. 2.

a Origo eſſentiæ in divinis nulla eſt: origo perſonarum locum habet in Filio, & Spiritu ſancto, Pater enim eſt pater filii, non tempore, ſed ordine. Alſt.

b Mat. 28. 19. 1 Joh. 5. 7.

c Ideo dicitur Pater, ἀναίτιος & ἀγέννητος.

d Filius Dei ὁ λόγος, quo ad eſſentiam abſolutam, eſt quidem a ſeipſo & αὐτόθεος ſed ratione τρόπου ὑπάρξεως ſive eſſe perſonalis per æternam generationem à Patre exiſtit: ideoque non eſt αὐτόθεος. John 6. 38. 27. John. 5. 19. Mic. 5. 1. Joh. 1. 1.

Essence, but the [e] *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person of the blessed *Trinity*, [f] *proceeding* and sent forth equally from [g] *both* the *Father* and the *Son*, by an eternal and incomprehensible *spiration*: For as the *Son* receiveth the whole divine *Essence* by *generation*; so the *holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: first, the *manner* how the *Trinity* worketh in their *external actions*: as that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from which those external and common actions do flow. Hence it is, that forasmuch as the *Father* is the *fountain* and *original* of the *Trinitie*, the beginning of all *external* working: the *Name of God* in relation, and the title of *Creator* in the

[e] Psal. 2. 7. Heb. 1. 5. Aliud est habere Effentiam divinam à seipso, & habere essentiam divinam à seipsa existentem: remotâ enim relatione ad Patrem sola restat Essentia quæ est à seipsa: hinc Filius dicitur principiatus, non essentiatus. Th. Sum. pag. 9. 33.

[f] Joh. 15. 26. Joh. 16. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ.

[g] Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio, in duabus tantùm personis subsidente, non autem tanquam à duobus ac diversis principiis.

a Hinc Dei nomen sæpe in scripturis Patri κατ' ἐξοχήν tribuitur. Joh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24.

Creed

Creed, are given in a special manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *holy Ghost*, as the immediate agents of those actions.

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the [b] *Father*, not to the *holy Ghost*; and that the Scripture so often saith, that we are [c] reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *persons*, but for *nature* they are co-essential, for *dignity* coequal, for *time* coeternal.

The *whole* divine Essence is in *every one* of the three *persons*; but it was incarnated [d] *only* in the *second* person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*; in giving his *first* and *only begotten Son*, to be incarnated, and to suffer death for man's salvation.

Secondly, [e] that he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of Man: lest the *name of Son* should pass unto another, who by his *eternal* nativity was not the *Son*.

b Mat. 11. 25, 26, 27. Joh. 5. 19, 20, 21, 22, 23. Joh. 11. 41, 42. Joh. 12. 49.

c 2 Cor. 5. 18, &c.

d Incarnatio Verbi propriè non Patri nec Spiritui sancto nisi κατὰ ἐνδιάθετον καὶ θαυματουργίαν, competit. Damas. 1. de ortho. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed majestate non susceptione. Aug. serm. 3. de Temp. Joh. 3 16. Rom. 8. 12. and 5. 8, 10. Hoc mirum fœdus semper mens cogitat; uno hoc tu ne dubita fœdere parta salus. Melan.

e Ut qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transieret, qui non esset æternâ nativitate filius. Aug.

Thirdly, Because it was [d] meetest, that that *person* who is the substantial *Image* of his eternal *Father*, should restore in us the *spiritual Image* of God, which we had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*: but the *Godhead*, as it is the *second person*, or *Word*, assumed unto it the *Manhood*, that is the *whole nature of man*, body and soul; and all the natural *properties* and [e] *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the [f] *person* of man, but the nature of man. So that the [g] humane nature hath no personal *subsistence of its own*, (for then there should be *two* Persons in Christ;) but it subsisteth in the *Word*, the second Person. For, as the soul and body make but one person of *Man*; so the Godhead and Manhood make but one Person of *Christ*.

The two natures of the Godhead and Manhood are so *really united* by a *personal union*, that as they can never be separated asunder, so are they never [h] *confounded*; but remain still distinguished by their several and essential *properties*, which they had before they were united. As for example; the *infiniteness* of the *Divine* is not communicated to the *humane* nature

[d] Congruebat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris restitueret imaginem Dei in nobis corruptam. Athan.

[e] Heb. 3. 17, 18. Heb. 4. 15. Infirmitates meræ privationis, non pravæ dispositionis.

[f] Humana natura est distinctum individuum à natura divina, est non sui distincta persona. Keck. Syst. Theol. lib. 3. p. 119.

[g] Uniti hypostaticè Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à Verbo æterno, ad ipsum verbi subsistentiam. Pellar. de incarnat. lib. 3. cap. 8. [h] Salvis & distinctis manentibus proprietatibus naturæ tam assumentis, quam assumptæ.

ture

ture; nor the *finiteneſs* of the *humane*, to the *divine nature*.

Yet by reaſon of this *perſonal union*, there is ſuch a *communion* of the *properties* of both *natures*, that that which is proper to the one, is ſometimes attributed to the other nature. As that God [i] *purchaſed the Church with his own blood*: And [k] *that he will judge the world by that Man whom he hath appointed*. Hence alſo it is, that though the *humanity* of *Chriſt* be a created, and therefore a *finite* and *limited* nature, and cannot be *every where preſent*, by actual poſition, or local extention, according to his [l] *natural being*: yet becauſe it hath communicated unto it the *perſonal ſubſiſtence* of the *Son of God*, which is infinite, and without *limitation*; and is ſo united with God, that it is no *where ſevered* from God; the body of Chriſt, in reſpect of his [m] *perſonal being*, may rightly be ſaid to be *every where*.

[i] Act. 20. 28.
[k] Act. 7. 31.

Dr. Field of the Church. book 3. c. 25.
[l] Secundum eſſe naturale Chriſtus non eſt ubique.

[m] Secundum eſſe personale Chriſtus eſt ubique.

3. *The Actions by which the three perſons be diſtinguiſhed.*

THe *actions* are of two ſorts; either *External*, reſpecting the creatures; and thoſe are after a ſort common to *every one* of the three *perſons*: or *internal*, reſpecting the *perſons only* amongſt themſelves, and are altogether *incommunicable*.

The *External* and communicable *Actions* of the three *Perſons* are theſe:

The *creation* of the world, peculiarly

In operibus ad extra tres perſonæ operantur ſimul, ſervato ordine perſonarum in operando.

belonging to God the *Father*: The *redemption* of the Church to *God* the *Son*: And the *ſanctification* of the Elect to *God* the *holy Ghoſt*. But becauſe the [a] *Father* created, and ſtill governeth the world by the *Son in the holy Ghoſt*, therefore theſe external actions are indifferently in [b] Scripture oftentimes aſcribed to each of the three *perſons*, and therefore called *communicable* and divided *Actions*.

The *internal* and incommunicable *Actions*, or Properties of the three *Perſons* are theſe:

1. To *beget*; and that belongeth only to the *Father*: who is neither made, created, nor begotten of any.

2. To be *begotten*: and that belongeth only to the *Son*, who is of the Father alone, not made, nor created, but begotten.

3. To *proceed* from *both*: and that belongeth only to the *holy Ghoſt*, who is of the Father and the Son; neither made, nor created, nor begotten, but *proceeding*.

So that when we ſay, that the Divine *Eſſence* is in the *Father unbegotten*: in the *Son begotten*: and in the *holy Ghoſt proceeding*: we make not three Eſſences, but only ſhew the *divers* manners of *ſubſiſting*, by which the *ſame* moſt ſimple, *eternal*, *and unbegotten Eſſence ſubſiſteth* in each Perſon: namely, that it is not in the *Father* by *generation*, that it is in the *Son communicated* from the *Father* by *generation*: and in

a Rom. 11. 36.

b As redemption, Act. 20. 28. and ſanctification 1 Pet. 1. 2. to the Father. Creation, 1 Joh. 3. and Sanctification, 1 Cor. 1. 2. to the Son. Creation, 1 Pet. 4. 19. and Redemption, Eph. 4. 30. to the Holy Ghoſt. Jointly all to each, 1 Cor. 6. 11.

Opera Trinitatis ad extra indiviſa, ad intra divina. Perſonæ nomen, non eſt aliquid ab eſſentia abſtractum, ac ſeparatum. Faius Theſ. diſp. 2. Perſona eſt ipſa eſſentia divina, contracta ad certum & peculiarem ſubſiſtendi modum. Zanchius. Perſona gignit, & gignitur: Eſſentia nec gignit, nec gignitur, ſed communicatur. Alited.

the

the *holy Ghost communicated* from both the Father and the Son by *proceeding*.

These are incomunicable *Actions*; and do make, not an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three *persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinitie*, is not the *Father*: He who is the *holy Ghost* in the *Trinitie*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but one and the same *Essence* common to all *three*. As therefore we believe, that the *Father is God*, the *Son is God*, and the *Holy Ghost is God*: so we likewise believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this real distinction; the *person* of the one, is not, nor ever can be, the *person* of the other. The three *persons* therefore of the *Godhead*, do not differ from the *Essence*, but [b] *formally*: but they differ *really* one from another, and so are distinguished by their *hypostatical* proprieties. As the Father is *God*, *begetting* God the Son: the Son is *God*, *begotten* of God the Father: and the holy Ghost is *God*, *proceeding* from both God the Father, and God the Son.

Hence it is that the Scriptures use the name of *God* two manner of ways: Ei-

[a] Quum unum cogito, trium incomprehensibili luce involvor. Nazian.

[b] Quamvis persona cum Essentia non sit omnino idem, tamen ita res est omnino aliud. Differt enim non numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis predicatur, sed formaliter, τῷ λόγῳ, sive ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis, nam in Deo non est res & res, sed res & modus rei.

ther *Essentially*, and then it signifieth the [c] *three Persons* conjoyntly; or [d] *Personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*. As the *Father*, 1 *Tim.* 2. 5. or the *Son*, *Act.* 20. 28. 1 *Tim.* 3. 16. or the *holy Ghost*. *Acts* 5. 4. 2 *Cor.* 6. 16.

And because the Divine Essence (common to all the three persons) is but *one*, we call the same, *Unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same, *Trinity*. [e] So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy [f] *Mistery*: rather to be religiously adored by *faith*, than [g] curiously searched by *reason*, further than God hath revealed in his Word.

Cὰ στοιωδῶς. Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quàm Patrem designat.

d ὑποστατικῶς Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nôsse verò, vita eterna. Bern. *e* Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus prævalet: magis ergo glorificare nos convenit Deum, quòd talis est, qui & intellectum transcendit, & cognitionis initium superat. Chrysost. Hom. 2. Heb. *f* De Deo loqui etiam verè periculosissimum est. Arnob. *g* Linguâ, mente, & cogitatione horresco, quoties de Deo sermonem habeo. Naz.

Thus far of the diverse manner of being in the Divine Essence: now of the Attributes thereof.

ATtributes are certain descriptions of the Divine *Essence*, delivered in the Scriptures, according to the *weakness* of our [h] *capacity*, to help us the better to understand the *nature* of God's Essence, and to discern it from all other Essences.

h Condescendit nobis Deus, ut nos consurgamus ei. Aug. de spec. c. 11.

The

The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal* Attributes are of three sorts: 1. Those which signify God's *Essence*: 2. The *Persons* in the Essence: 3. Those which signifie *his essential works*.

Of the first sort, is the name [a] *Jehovah*, or rather [b] *Jehueh*, which signifieth *eternal being of himself*; in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18. God tells *Moses*, Exod. 6. 3. *That he was not known to Abraham, Isaac and Jacob, by his name Jehovah.* Not but that they knew this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God [c] *effecting indeed*, that which he *promised* them; in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaan's Land*; and so to be not only *God Almighty*, by whom all things were made; but also *performing indeed* to the children, that which he promised in his word to the *Fathers*, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal creation* had its absolute being *Gen.* 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

a Exod. 15. 3. Ab Havah. vel Hajah, Esse: nam ita Deus est à scipso, ut sit suum esse, & *ἀυτοῦ*. Omnes hujus nominis literæ sunt spiritales, ut denotetur Deum esse spiritum. P. Mart. loc. com. cap. 11. P. Montan. de arc. serm. c. 1.

b Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur.

c Locus Exod. 6. 3. intelligendus est de gradibus divinarum patefactionum. Ger. loc. 3. de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted. Lex Theol. cap. 2.

deliverance, to be the *Rule of Righteousness*; after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be * no sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us:

First, what God is in himself, namely, † *an eternal being of himself.*

Secondly, how he is unto *others*, because that from him *all other* Creatures have received their *being*.

Thirdly, that we may confidently believe his promises: for he is named *Jehovah*, not only in respect of being, and causing all things to be; but especially in respect of his *gracious promises*, which without fail he will fulfil in his appointed time, and so cause that to be, which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon [a] our *repentance* forgive us all our sins; at the time of death, [b] receive our *Souls*; and in the *resurrection* [c] raise up our *Bodies* in glory to life everlasting.

The second Name denoting God's Essence, is *Ehejeh*; but once read *Exod.* 3.14. of the same root that JEHOVAH is: and signifieth, I AM, or I WILL BE; for when *Moses* asked God by what Name he should call him, God then named himself, *Ehejeh Asher Ehejeh*; *I am that*

* Quod licet scribere, effari cur non liceret? Theod. in Epit.

† Ens æternum ἀμετρον Fonseca, πάσης οὐσίας.

In promissionibus Jehovah est ὤν.

a Isa. 55. 7.

b Joh. 12.26. Joh. 14. 2, 3.

c Job 6. 40. Joh. 11. 5.

I

I am: or *I will be that I will be*: signifying, that he is an eternal, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero, I will be that I will be* This Name in the New Testament is given to our *Lord Christ*, when he is called *Alpha and Omega, The beginning and the ending*, † *which is, which was, and which is to come, The Almighty. Apoc.* 1. 8. For all time past and to come, is aye present before God. And to this name, *Christ* himself alludeth, *Joh.* 8. 58. *Before Abraham was, I A M.*

† ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This Name should teach us likewise to have always present in our minds our first *creation*, present *corruption*, and future *Glorification*; and not content our selves with *I was good*, or *I will be good*, but to *be* good presently; that when ever God sends for us, he may find us prepared for *him*.

The third name is *Jah*, which as it comes of the same *root*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the * beginning and *Being* of *Beings*. It is a a name for the most part ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is Κύριος, *Lord*, used often in the New Testament: for κύρω, or κυρέω, signifi.

* Deus est causa constitutum & Entium.

a Psal 68. 19. Psal. 101. 18. Psal. 106. 1, 48. Ps. 111. 1. &c. Ps. 112. 1. &c Psal. 113. 1, 9. Psal. 115. 17, 18. Psal. 116. 19. Psal. 118. 5, 14. Psal. 125. 34. Junius in Eirenico.

signifieth *I am.* Hence κύριος signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is of [a] *himself Lord of all.* This name should always put us in remembrance to [b] *obey* his Commandments, and to fear his Judgments, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is Θεὸς, God, 600 times used in the New Testament: and of prophane Writers commonly. It is derived [c] ἀπὸ τοῦ θεῖν, because he runs thorow and compasseth all things: or ἀπὸ τοῦ καίειν, which signifieth, to *burn and kindle*: for God is *Light*, and the Author both of *Heat*, [d] *Light*, and *Life*, in all Creatures, either immediately of himself, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively*, to Magistrates, or *falsely*, to Idols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them, in their wonderful frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight

Thus

[a] αὐτοκύριος. Polan. Synt. Theol. l. 2. c. 6.
[b] Mal. 1. 6.
[c] Plato in Cratylo. Hinc illud Virgil. Deum namque ire per omnes Terrasque tractusque maris. Zanch.
[d] Deus est lux ἀπρόσιτος.

Thus far of the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, * *Elohim.*

Elohim signifieth the *mighty* Judges: it is a name of the plural number, to express the *Trinity* of Persons in † *Unity* of Essence. And to this purpose the *holy Ghost* beginneth the *holy Bible* with this plural name of God, joyned with a Verb of the singular number; as *Elohim Bara, Dii creavit,* [f] *The mighty Gods, or all the three Persons in the Godhead created.* The *Jews* also note in the Verb ברא *Bara* consisting of three Letters, the mystery of the Trinity. By ב *Beth, Ben,* the Son: by ר *Resh, Ruach,* the Spirit: by א *Aleph, Ab,* the Father. But this holy mystery is more clearly taught by *Moses, Gen.* 3. 23. *And Jehovah Elohim said; Behold, the Man is become as one of us.* And Gen. 19. 24. *Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire from* Jehovah *out of Heaven:* [g] that is God, the Son, from God the Father, *who hath committed all judgment unto the Son, Joh.* 5. 22 See *Psal.* 33. 6. *Isa.* 6. 8, 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore*, because that in all weighty causes, when necessity requireth an oath to decide the truth, we are only to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as

* Nomen Elohim est personarum διακρίτικον Alsted.

† Quum Elohim de una persona dicitur, Synecdochicè dictum est propter Essentiæ unitatem Junius.

f The like you may read, Deut. 6. 4. Josh. 24. 19.

g Sic Marcus Arethusius in Smyrnensi Concilio sanctè exposuit. Socrat. Eccles. Hist. l. 2. c. 30.

as *Hab.* 3. 3. *Job* 4. 9. *Job* 12. 4. *and* 15. 8. 36. 2. *Pſal.* 18. 32. *Pſal.* 114. 7. Once it hath a Noun plural joyned to it, [a] *Job* 35. 10. *None ſaith, Where is Eloah Goſai, the Almighty my Maker?* to note the myſtery of the *eternal Trinity.* Many times alſo *Elohim*, the plural number, is joyned with a Verb ſingular, to expreſs more emphatically this Myſtery, *Gen.* 35. 7. 2 *Sam.* 7. 23. [b] *Joſh.* 24. 19. *Jer.* 10. 10. *Elohim* is alſo ſometime *Tropically* given to Magiſtrates, becauſe they are God's Vicegerents, as to *Moſes*, *Exod.* 7. 1. *Jehovah ſaid unto Moſes, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Ambaſſador to repreſent the perſon of the true *three-one* God, and to deliver his meſſage and will unto *Pharoah*. As oft therefore as we read or hear this name *Elohim*, it ſhould put us in mind to conſider, that in one divine *Eſſence* there are *three* diſtinct *Perſons*, and that *God* is Jehovah *Elohim*.

[a] This place well urged, had grinded Arius in pieces.

[b] Elohim Kedoſchim Hii, Dii ſancti ipſe.

Now follow the Names which ſignifie God's Eſſential works, which are theſe five eſpecially.

1. EL, which is as much as the *ſtrong God*, [c] and teacheth us, that God is not only moſt ſtrong, and fortitude it ſelf, in his own Eſſence: but alſo that it is he, that giveth all ſtrength and power to all other Creatures. Therefore Chriſt is called, *Eſay* 9. 6. *El Gibbor, The ſtrong, moſt mighty God.* Let not God's children fear

[c] Hence Eli in Hebrew, as Mat. 27. 46. and *Elai* in the Syriack, as Mar. 15. 31. doth ſignifie, my God. 2 Chro. 32. 8.

fear the power of enemies, for *El* our God is more ſtrong than they.

2. *Shaddai*, * That is, *Omnipotent*. By this name, God uſually ſtyled himſelf to the Patriarchs, *I am El Shaddai, the ſtrong God, Almighty*. Becauſe he is perfectly able to defend his ſervants from all evil: to bleſs them with all ſpiritual and temporal bleſſings, and to perform all his promiſes, which he hath made unto them for this life, and that which is to come. This name belongeth *only* to the God-head, and to no creature, no, not to the *humanity of Chriſt*. This may teach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promiſes.

3 † *Adonai*, My Lord. This name, as the *Maſorets* note, is found 134 times in the Old Teſtament. And *logically* it is given to Creatures, but *properly* it belongeth to God alone. It is uſed, *Malac.* 1. 6. in the plural number, to note the *myſtery* of the holy *Trinity*. If I be *Adonim*, *Lords*, *where is my fear? Adoni* the ſingular: *Adonim* the plural number. This name is given to *Chriſt*, *Dan.* 9. 16. *Cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for Adoni*, (*the Lord Chriſt*) *his ſake*. The hearing of this holy name, may teach every man to obey God's Command-

* The 70. turns it παντοκράτωρ. It is derived of *Dai* ſufficiency, and the Relative ש, the ſame that αὐτάρκης, or of *Shad*, a Dugge, becauſe God feeds his children with ſufficiency of all graces, as the loving mother the child, with the milk of her breaſts.

† A name compounded of *Ai*, My, & *Adon*, Lord. Adon derivatur ab *Eden*, baſis, quia Deus eſt fundamentum & ſuſtentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domeſticæ cura incumbit, & qui tanquam columnæ inititur. Quando de creaturis uſurpatur *Adonai*, eſt *Sed*, cum *patach*: ſed de Creatore cum *camets*. Ab *Adonai* manaſſe videtur Ethnicorum Ἄδωνις.

ments,

ments, to fear him alone, to ſuffer none beſides him to reign in his conſcience, to lay hold (by a particular hand of faith) upon his Word and promiſe, and to challenge God in Chriſt to be his God, that he may ſay with *Thomas*, *Thou art my Lord and my God.*

4. *Helion*, that is, *moſt High*, *Pſal.* 92. *Pſal.* 91. 9. *and* 92. 9. *Dan.* 4. 17, 24, 25, 34. *Act.* 7. 48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which ſhould be born of her, ſhould be the † Son of the *moſt High*, *Luke* 1. 32. This teacheth, that God in his Eſſence and glory exceedeth infinitely all creatures in Heaven and Earth. Secondly, that no man ſhould be proud of any earthly honour or greatneſs. * Thirdly if we deſire true dignity, to labour to have communion with God in *grace*, and *glory*.

5. *Abba*, a Syriack name, ſignifying *Father*, *Rom.* 8. 15. This is ſometimes uſed *Eſſentially*, as in the Lord's Prayer. Secondly, *Perſonally*, as *Mat.* 11. 25. For God is *Chriſt's* Father by *nature*, and *Chriſtians* by *adoption* and *grace*. *Chriſt is called the everlaſting Father*, *Iſa.* 9. 6. becauſe he regenerates us under the New Teſtament. God is alſo called † *the Father of lights*, *Jam.* 1. 17. becauſe God dwelleth in inacceſſible light, 1 *Tim.* 6. 16. and is the Author, not only of the Sun's light, but alſo of all the light, both of natural reaſon, and ſupernatural grace,

b *Which*

b υἱὸς ὑψίστου. So the divel called Chriſt the Son of God, The moſt High, Luk. 8. 28.

* For what is earthly greatneſs, compared to Gods Highneſs?

† Πατὴρ τῶν φώτων. Of whoſe ſubſtance the light of the Sun is but a ſhadow.

[b] *Which lightneth every man that cometh into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we ſh uld love him again as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and ſuccour. Thus ſhould we not hear of the ſacred names of God, but we ſhould thereby be put in mind of his *goodneſs* unto us, and of our *duties* unto him. And then ſhould we find how comfortable a thing it is, to do every thing in the *Name* of God. A phraſe uſual in every mans *tongue*: but the true comfort thereof (through ignorance) known to few mens *hearts*. [b] Joh. 1. 9.

It is a great *wiſdom*, and an unſpeakable matter for the ſtrengthening of a Chriſtians *Faith*, to know how, in the mediation of *Chriſt*, to invocate God by *ſuch a name*, as whereby he hath manifeſted himſelf to be moſt willing, and beſt able to help and ſuccour him in his preſent need or adverſity. The *ardent deſire* of knowing God, is the ſureſt teſtimony of our *love* to God, and of God's *favour* to us. [c] *Becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my name: he ſhall call upon me, and I will anſwer him, &c.* And it is a great ſtrengthening of faith, with underſtanding to begin every action in the name of God. [c] Pſal. 91. 14. 15.

Thus

Thus far of the nominal Attributes.

The *real attributes* are of two sorts: either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to God *alone*.

These are two: *simpleness* and *infiniteness*.

[a] *Simpleness* is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that whatever he is, he is the same essentially.

It hinders not God's simpleness that he is three: because God is three not by *composition of parts*, but by *existence of Persons*.

[b] *Infiniteness* is that whereby all things in God are void of all *measure*, *limitation*, and *bounds* above and beneath, before and after.

From these two do necessarily flow three other *Absolute* attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, [c] filling heaven and earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present. There are four degrees of *God's*

[a] Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imò ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Just. Martyr. qu. 129. ad Orthodoxos.

[b] Intelligentiæ, cum sint entia alia ab infinito Ente, finita esse necesse est: nam, duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent n. duo principia prima. Scal. Exerc. 359. Sect. 3. [c] Acts 7, 48. Psalm 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Psalm 139. 5. &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in divisibili parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor; sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trism.

presence:

Presence: the first is *universal*, by which God is *repletively*, every where; *inclusively*, no where.

Secondly, *Special*, by which God is said to be in *heaven*, because that [a] there his *Power*, *Wisdom*, and *Goodness*, is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence pour forth his *Blessings* and *Judgments*.

Thirdly, *more special*, by which God [b] dwelleth in his *Saints*.

Fourthly, *more special*, and altogether singular, by which *the whole fulness of the Godhead* [c] *dwelleth in Christ bodily*.

2. *Unchangeableness*, whereby God is void of all change: both in respect of his [d] Essence and [e] Will.

3. *Eternity*, whereby God is without *beginning* of days, or *end* of time; and without all bounds of [f] *precession*, or *succession*.

Thus far of the *absolute Attributes*; now of the *relative*, or such which have reference to the *Creatures*.

Those are five.

1. *Life*. 2. *Understanding*. 3. *Will*. 4. *Power*. 5. *Majesty*.

1. THE *Life of God* is that, by which, as by a most pure and perpetual *Act*, he not only liveth *of himself*, but is also that *ever* and *overflowing* Fountain of *life*, from which all creatures derive their *lives*:

[a] Psal. 19. 1. Hos. 2. 21. [b] 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. [c] Col. 2. 8. [d] Rom. 1. 23. Isa. 40. 28. Psalm 102. 27, &c. [e] Rev. 1. 8. 1 Sam. 15. 29. Num. 23. 19. Mal. 3. 6. Rom. 11. 29. Jam. 1. 18. Poenitentia cum de Deo enunciatur, non affectum in Deo, sed effectum ejus in hominibus significat. Alsted. [f] Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 12. Rev. 4. 8. Creaturæ quædam æternæ sunt à posteriori: à priori solus Deus est æternus. Alsted. Lex. Theol. cap. 2.

g Act. 17. 25, 28. Act. 14. 15. Pſal. 42, 2. Pſal. 36. 19. Joh. 5. 26. Heb. 3. 12.

h Hence it is that as *God* is called of the Hebrews *Elohim*, ſo likewiſe *Eloha*: & as of the Grecians, ὁ θεός, ſo alſo ἡ θεός: and as of the Latins, *primam res*, ſo alſo *primum vivens*: for to *be*, and to *live*, is all one and the ſame in God.

i 1 Kin. 8. 39. Pſal. 44. 21. Pſalm 139. 1, &c. Jer. 17. 10. and 20. 12. Luk. 16. 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33. and 16. 17. 1 Tim. 2. 19 Matth. 7. 13.

k *Intellectus, ſcientia & ſapientia in Deo non diſtinguuntur.* Tilen. *Nam ſapientia in Deo eſt habitus practicus in profeſſus, qui de Deo dici non debet, cujus intellectus eſt ipſa ſapientia,* Keckerm. Ἡ δ' ἐμὴ ἰδὼν ἔφη θεὰ μάλ' ἐσθλὰ μήδεται φρενί. Hel. Eb. ἔργ. καὶ ἡμέρ. Sap. Hence the Platonicks term God ἐπόπτην, all-eye, ſeeing all.

g *lives*, ſo as that *in him they live, move, breathe, and have their being.* And becauſe *only* his *Life* differs not from his h *Eſſence*; therefore God is ſaid *only to have immortality*, 1 Tim. 6. 16.

2. The *Underſtanding*, or *Knowledge* of God, is that whereby (by *one pure Act*) he moſt perfectly i knoweth in himſelf all things that ever *were, are*, or *ſhall be*: Yea, the thoughts and imaginations of mens hearts. This *Knowledge* of God is either *general*, by which God knoweth *ſimply all things* eternally, the *good* by himſelf, the *evil* by the good oppoſite to it; imputing to things *contingent*, the *Lot* of contingency, and to things *neceſſary*, the *Law* of neceſſity. And thus knowing all things in, and of himſelf, he is the *cauſe* of all the *knowledge* that is in all, both *Men* and *Angels*. Or ſecondly, *ſpecial*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and graciouſly *acknowledgeth* only his *Elect* for his own.

k *Underſtanding* alſo contains the *Wiſdom of God*, by which he moſt wiſely created all things of *nothing*, in *number*, *meaſure* and *weight*, and ſtill ruleth and diſpoſeth them to ſerve his own moſt holy *purpoſe* and *glory*.

3. The *Will of God* is that, whereby of [c] neceſſity he willeth *himſelf*, as the *ſovereign good*: and (by willing himſelf) willeth moſt [d] freely [e] all other good things, which are out of *himſelf*.

The Will of God, though in it ſelf it be but *one*, as is his *Eſſence*, yet in reſpect of the diverſitie of *objects*, and *effects*, it is call'd in the Scriptures by divers names, as

1. *Love*, whereby is meant God's eternal [f] *good will*, whereby he ordaineth his Elect to be freely ſaved through Chriſt, and [g] beſtoweth on them all *neceſſary* graces for this life, and that to come, [h] *taking pleaſure* in their perſons and ſervices.
2. *Juſtice* [i] is God's *conſtant will*, whereby he [k] recompenſeth men and angels according to their works, [l] *puniſhing* the impenitent according to their *deſerts*, called the juſtice of his *wrath*: and [m] *rewarding* the faithful, according to his promiſes, called the juſtice of his *Grace*.
3. *Mercy*, which is [n] Gods *meer good will*, and ready affection to forgive

c 1 Tim. 2. 5. Rom. 9. 19. Epheſ. 1. 5. *d Deus voluntate ſua cuncta conſtituit.* Tritm. in 4. *Dial.* Plin. *Hinc* Orpheus *Deum vocat neceſſitatem, ratione ſc. inferiorum, quod omnia ipſi parere cogantur. e Voluntas Dei ſemper implecatur, aut de nobis, aut à nobis. De nobis impletur, ſed tamen non impiemus eam, quando peccamus; a nobis impletur, quando bonum facimus.* Aug. Anch. c. 100. Ro. 9. 11, 13. Jam. 1. 21. *f* 1 Joh. 3. 1.

g Pſal. 45. 7. *h* Gen. 4. 4. *i Norma juſtitiæ divinæ, eſt Dei voluntas. Quia enim vult, idea eſt juſtum; non quia juſtum, ideo vult.* Eph. 1. 11. *k* Rom. 2. 6. 2 Theſſ. 1. 6, &c. 2 Tim. 4. 8. Deut 7. 9, 10. *l Deus primo pœnas & finem & media rerum eventum tenens, reliquæ lineâ tendens ad vestigia ruit divinæ legis vindicem, simul ut quisquam sanctitatem ejus præterem pœnæ ejus.* Ariſtot. lib. de mundo. *m* Rom. 9. 15, 16. Ezech. 16. 6. *n* Pſal. 103. 8, &c. Tit. 3. 4. *Semper invenies Deum veniloquorem quam te culpabiliorem.* Serm. 11. Bern. *Vindictæ gladium, miſericordiæ oleo ſemper acuit.* Niceph. lib. 17. cap. 3.

for-

forgive a penitent sinner, notwithstanding all his sins and ill deserts.

4. *Goodness* [o] whereby God *willingly communicateth* his good with his Creatures; and because he communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby [p] God willeth *constantly* those things which he willeth: effecting and performing all things, which he hath spoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his justice, and until their [q] sins be ripened.

Ad pœnam tardus Deus est, ad præmia velox;
Sed pensare solet cunctatione moram.

7. *Holiness*, [r] whereby God's nature is separated from all *prophaneness*: and abhorreth all filthiness: and so being wholly pure in himself, delighteth in the inward and outward *purity* and *chastity* of his servants, which he infuseth into them.

8. *Anger*, [s] whereby is meant God's

o Psal. 145. 7, 9, 16. Mat. 16. 17. *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus. Imo αὐτάγαθον, ipsum bonum,* p Josh. 13. 14. Psal. 149. 6. Num. 23. 19. *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina.* Keck. *Veritas Dei in verbis, fides Dei dicitur, quòd certò fiant, quæ ab ipso dicta sunt. Item constantia, quem sententiam non mutat.* Polan.

q 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16.

r 1 Pet. 1. 5. 1 Thess. 4. 3. Heb. 12. 14. Mat. 15. 9. *Quanta sanctitas Dei, ad cujus effectum Sancti Angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus* Jehovah Zabaoth! Isa. 6. 2, 3. Psal. 106. 23, 29, 40, 41. Num. 25. 11. *Ira Dei non est aliud, quam voluntas puniendi.* Aug. 15. de civit. Dei, cap. 15. Anselm. lib. 7. cap. 6. Cur Deus Hom. *Furor & ira in Deo, non passionem mentis, sed ultionis acerbitatem notant.* Carth. in Apoc. 19.

most

most certain and just *Will in chastening the Elect*, and in revenging and *punishing* the *Reprobate*, for the injuries they offer to him and his chosen: and when God will punish with *rigour* and severity, then it is termed *Wrath* [t] *temporal* to the Elect, [u] *eternal* to the Reprobates.

4. The *Power* of God is that whereby he [m] can simply and freely do *whatsoever he will*, that is agreeable to his nature: and whereby (as he hath *made*, so) he still *ruleth* heaven and earth, and all things therein. This Almighty *power* of God is either *absolute*, by which he can, will, and do more then he willeth or doth, *Mat.* 3. 9. and 20. 53. *Rom.* 9. 18. *Or actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that, by which God of his own *absolute* and *free* authority [u] reigneth and ruleth, as *Lord* and *King*, over all *Creatures* visible, and invisible: having both the *right* and *propriety* in all things: as [x] *from whom, and for whom*, are all things: as also such a *plenitude of power*, that he can pardon the offences of all whom he [p] *will* have *spared*; and *subdue* all his *Enemies*, whom he will have [q] *plagued* and destroyed, without being bound to *render* to any Crea-

t 1 Cor. 19. 2.
u 1 Thes. 1. 10.
m Gen. 17. 1. Psal. 115. 3. Mat. 11. 26. Eph. 1. 11. Mat. 8. 2. *Deus potest omnia quæ contradictionem non implicant.* Aqu. 1. qu. 25. art. 3, 4. *Omnipotentia excludit omnes defectus, qui sunt impotentia, seu, posse mentiri, mori, peccare, &c.*
u 1 Chron. 29. 11, 12. 2 Sam. 7. 22. Rev. 5. 12, 13.
x 1 Chron. 29. 14. *Hinc Deus dicitur,*

ἀυτοκράτωρ. *p* Rom. 9. 15. Joh. 4. 11. *q* Luk. 19. 17. Psal. 2. 9. Psal. 110. 1.

ture

ture a reason of his doing: but making his own most holy and just *will*, his only most perfect and eternal *Law*.

From all these *Attributes* ariseth *one*, which is Gods soveraign blessedness or perfection. *Blessedness* is that [r] *perfect* and unmeasurable possession of *joy* and *glory*, which God hath in himself for ever: and is the cause of all the bliss and perfection, that every creature enjoys in its measure.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the Holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, *&c.* or the senses and actions of man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, *&c.* By an *Anthropopathia*, the affections, and passions of a man, as *gladness*, *grief*, *joy*, *sorrow*, *love*, *hatred*, *&c.* or by an *Analogie*, as when he is named *a Lyon*, *a Rock*, *a Tower*, *a Buckler*, *&c.* Whose signification every † Commentary will express.

r *Deus est* Schaddai, *sive* αὐτάρκης, *non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se* Scal. Exerc. 146. Section 2. Mark. 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 15. Matth. 25. 34. Jam. 1. 17. † See Master *Wilons* Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes we must hold those general Rules.

NO *Attribute* can sufficiently express the *Essence* of God, because it is infinite and ineffable.

Whatsoever therefore is *spoken of GOD*, *is not GOD*; but serveth rather to help our

our weak Understanding, to conceive in our reason, and to utter in our speech the *Majesty* of his *Divine Nature*, so far as he hath vouchsafed to reveal *himself* unto us in *his Word*.

2. *All the Attributes of God* belong to every of the *three Persons*, as well as to the *Essence* it self, with the limitations of a personal propriety. As the *mercy* of *the Father* is mercy *begetting*; the *mercy* of *the Son* is mercy *begotten*; the *mercy* of the *H. Ghost* is mercy *proceeding*, and so of the rest.

Attributa omnia propter οὐσίας ταυτότητα. Singulis divinitatis personis competunt.

3. *The Essential Attributes* of God differ not from *his Essence*, because they are so in the *Essence*, that they are the very *Essence* it self. [a] In God therefore there is nothing which is not either *his Essence* or *Person*.

[a] In Deo nihil est, quod non sit ipse Deus. *Zanch.*

4. The *Essential Attributes* of God differ not *Essentially* or *Really* one from another (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*, which being not able to know earthly things, by one *simple Act* without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the incomprehensible GOD. Therefore (to speak properly) there are *not in God many Attributes*, but [b] *one only*, which is nothing else but *the Divine Essence* it self, by what *Attributes* soever you call it. But in respect of *our reason*, they are said *to be so many different Attributes*; for our *understanding* conceives by the name

[b] Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

of [c] *mercy*, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore *really* separate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the *Divine Essence* nor [d] *Accidents* in the *Essence*, not a *Subject*: but the *very* [e] *whole and entire Essence of God.* So that every *such Attribute* is not *aliud & aliud*, *another and another thing*, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be *so much*, *and so much*; nor *Qualities* by which he may be said to be *such and such*: but [f] whatsoever God is, He is *such* and the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisdom* it self: By his *Essence he is good*, and therefore *goodness* it self; By his *Essence he is merciful*, and therefore *mercy* it self: By his *Essence he is just*, and therefore *Justice* it self. *&c.* In a word, God is *great* without *quantity*, *good*, *true*, and *just*, without *quality*; *merciful* without *passion*; an *act* without *motion*; *every where present*, without *sight*, without *time*, the *first*, *and the last*: the Lord of all Creatures, from whom all [g] receive themselves, and all the *good* they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any another.

[c] Attributa Dei omnia ita in ipso sunt ut sint ipsum: ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ per quam umbræ illis est) alia aliis prius animo comprehenduntur. Scal. Ex. 365. Sect. 6.

[d] Quæ de Deo dicuntur. κατὰ συμβεβηκὸς Relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia non autem prædicam accidentalia.

[e] Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. [f] Essentia Divina identificat sibi omnia quæ sunt in divinis. Fid. sup. 1. Sent. d. 1. q. 5. [g] Exhibet omnia, accipit nihil. Ipsum igitur bonum est Deus ipse semper. Trif. serm. 2. Plin.

Thus

This is the plain *description* of God so far as he hath *revealed himself to us in his Word.*

This Doctrine (of all other) every true *Practitioner of Piety* must *competently* know and necessarily believe for four *special uses.*

1. That we may *discern our true* and only *God*, from all *false Gods* and *Idols*; for the Description of God is properly [a] known only to his *Church*, in whom he hath thus graciously manifested himself.

[a] Psal. 147. 19, 20. Jer. 10. 25.

2. To possess our hearts with a greater awe of his *Majesty*, whilst we *admire* him for his *simpleness* and *infiniteness*; *adore* him for his *unmeasurableness*, *unchangeableness*, and *Eternity*; *seek wisdom* from *his understanding* and *knowledge*; *submit our selves to his blessed will and pleasure*; *love him* for *his love*, *mercy*, *goodness*, and *patience*; *trust* to *his word because of his truth*; *fear him for his Power*, *Justice*, and *Anger*; *reverence him* for *his Holiness*, and *praise him* for *his Blessedness*, and to depend all our life on him, who is the only Author of our *Life*, *Being*, and all the good things we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy Attributes: and to bear (in some measure) the image of his *Wisdom*, *Love*, *Goodness*, *Justice*, *Mercy*, *Truth*, *Patience*, *Zeal*, and *Anger* against sin, that we may be *wise*, *loving*, *just*, *merciful*, *true*, *patient*, and *zealous*, as our God is.

4. Lastly, That we may in our Prayers and Meditations *conceive* aright of his Divine Majesty, and not according to those gross and blasphemous imaginations which

naturally arise in mens brains: as when they conceive *God* to be like an *old man sitting in a chair*; and *the blessed Trinity* to be like that *tripartite Idol*, which Papists have painted in their *Church-windows*.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as to that [a] *Eternal*, [b] *Infinite*, [c] *Almighty*, [d] *Holy*, [e] *Wise*, [f] *Just*, [g] *Merciful*, [h] *Spirit, and most* [i] *Perfect*, [k] *indivisible Essence of three several Persons, Father, Son, and Holy Ghost*; *who being* [l] *present in all places*; [m] *ruleth Heaven and Earth, understandeth* [n] *all mens hearts, knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God, maketh many to make an Idol of the true God, and is the only cause why so many do profess *all other parts* of God's Worship and Religion, with so much *irreverence* and *hypocrisie*; whereas if they did truly know God, they durst not but come to his holy Service, and *coming*, serve him *with fear* and *reverence*; for so far doth a man fear God, as he knows him; and then doth a man *truly know* God, when he joyns *practice to speculation*: And that is,

First, when a man doth so acknowledg and celebrate God's *Majesty*, as he *hath revealed* himself in *his Word*.

Secondly, When from the true and live-

ly

[a] Psal. 90. 2.
[b] 1 Kin. 8. 27.
[c] Gen. 17. 1. Job 15. 25.
[d] Isa. 6. 3.
[e] Rev. 4. 8, & 15. 4.
[f] Rom. 11. 33. & 16. 17 Deut. 32. 4. Psal. 145. 17.
[g] Psa. 103. 11. & 145. 8, 9.
[h] Joh. 4. 24.
[i] Deut. 32. 4.
[k] 1 Joh. 5. 7. Mat. 3. 16. Mat. 28. 19. 2 Cor. 13. 14.
[l] 1 Kings 8. 27. Jer. 23. 24.
[m] Dan. 4. 32.
[n] 1 Kings 8. 30. Jer. 17. 10. Acts 2. 24.

ly ſenſe of God's *Attributes* there is bred in a man's heart a *love*, *awe*, and *confidence* in God; for, ſaith God himſelf, *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taſte and ſee, that the Lord is good*, ſaith *David*. He that hath not by *experience* taſted his goodneſs, knoweth not how good he is. *He* (ſaith *John*) *that ſaith he knoweth God, and keepeth not his Commandments, is a liar, and the truth is not in him.* So far therefore as we *imitate God* in his *Goodneſs*, *Love*, *Juſtice*, *Mercy*, *Patience*, and other Attributes, *ſo far do we know him.* Pſal. 34. 9. 1 John 2. 4.

Thirdly, When with inward *Groans* and the ſerious deſires of our hearts, we long to attain to the perfect and plenary knowledge of his Majeſty in the life which is to come.

Laſtly, This diſcovers how few there are who do truly know God; for no man knoweth God, *but he that loveth him*; and how can a man chuſe but love him, being the *ſovereign good*, if he know him; ſeeing the *Nature of God is to enamour with the Love of his Goodneſs?* And whoſoever loveth any thing *more than God*, *is not worthy of God*: and ſuch is every one, who ſettles the love and reſt of his heart upon any thing beſides God. If therefore thou doſt believe that God is *Almighty*, why doſt thou fear *Devils and Enemies*, and not confidently *truſt in God*, and crave his help in all thy troubles and dangers? If thou believeſt that God is *Infinite*, how

dareſt thou provoke him to *Anger?* If thou believeſt, that God is *ſimple*, with what Heart canſt thou *diſſemble*, and play the *Hypocrite?* If thou believeſt that *God* is the *ſovereign Good*, why is not thy heart more ſetled upon him than on all worldly good? If thou doſt indeed believe that *God* is a *juſt Judge*, how dareſt thou live ſo ſecurely in ſin, without Repentance? If thou doſt truly believe that *God* is *moſt wiſe*, why doſt thou not refer the Events of *Croſſes* and *Diſgraces* unto him, who knows how to *turn all things to the beſt unto them that love him?* If thou art perſwaded that *God* is *true*, why doſt thou doubt of his Promiſes? And if thou believeſt that *God* is *Beauty*, and [a] *Perfection* it ſelf, why doſt not thou make him alone the chief end of all thy Affections and Deſires? For if thou loveſt Beauty, He is moſt fair; if thou deſireſt Riches, He is moſt wealthy; if thou ſeekeſt Wiſdom, He is moſt wiſe. Whatſoever excellency thou haſt ſeen in any Creature, it is nothing but a *ſparkle* of that which is in *infinite* [b] *Perfection* in *God*: And when in Heaven we ſhall have an *immediate Communion* with *God*, we ſhall have them all perfectly in *him communicated* unto us. Briefly, in all goodneſs, he is *all in all*. [c] Love that one good *God*, and thou ſhalt love him in whom all the *good of goodneſs* conſiſteth. He that would therefore attain to the ſaving knowledg of *God*, muſt learn to know him by *love*. For *God* is

Rom. 8. 28.

a Si te habeam ſolum, ſane ruat arduus æther, tellus rupta ſuo diſtillatque loco.

b Creata omnia perfectius ſunt in Deo quam in ſeipſis. Dion. de Divin. c. 8.

c Ama unum illud bonum in quo omne bonum eſt, & ſufficit. Anſel. in Proſ. c. 25.

is Love. and [a] the *knowledge of the Love of God passeth all knowledge.* For all knowledg, besides to *know* [b] how to love *God*, and to serve him only, is nothing upon *Solomons* credit, *but* [c] *vanity of vanities, and vexation of spirit.*

Kindle therefore, O my [d] *Lady*, nay rather, O my *Lord Charity*, the love of thy self in my Soul especially, seeing it was thy good pleasure, that being [e] reconciled by the blood of Christ, I should be brought by the knowledge of thy grace, to the *Communion* of thy glory, wherein only consists my *sovereign good* and happiness for ever.

Thus by the light of his own *word* we have seen the *back parts* of JEHOVAH *Elohim*, the eternal *Trinity*, whom to *believe*, is saving *faith* and *verity*, and unto whom from all Creatures in Heaven and Earth be all *Praise*, *Dominion*, and *Glory* for ever, *Amen.*

Thus far of the Knowledg of God; *now of the* Knowledg of a Man's self. *And first of the state of his misery and corruption, without renvocation by Christ.*

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man where shall I begin to describe thine endless misery? who art condemned as soon as *conceived*: and adjudged to *eternal Death*, before thou wast born to a temporal Life. A beginning indeed I find, but no end of thy

Damnatus antequam natus. Aug.

a Eph. 1. 19. 1 John 4.
b Kem de im Christ. c. 1.
c Eccles. 1. 17.
d Domina immo dominus charitas. Bern.
e Rom. 5. 9, 10. John 17. 3. 1 Cor. 15. 8.

miseries. For when *Adam* and *Eve* being created after God's own *Image*, and placed in *Paradise*, that they and their posterity might live in a blessed state of life immortal, having dominion over all *earthly* Creatures, and only restrained from the *Fruit of one Tree*, as a sign of their *subjection* to the *Almighty Creator*; though God forbad them this one small thing under the penalty of eternal *Death*; yet they *believed the Devil's Word* before the *Word of God*, making *God* (as much as in them lay) a *Lyar*. And so being *unthankful* for all the benefits which *God* bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them, and believed that the *Devil* would make them partakers of far more glorious things than *ever* God had bestowed upon them; and in their pride they fell into *High Treason* against the *most High*, and disdaining to be God's subjects, they affected blasphemously to be *God's themselves*, equals unto *God*. Hence till they repented, (losing *God's Image*) they became like unto the *Devil*; and so all *their posterity*, as a *trayterous brood*, (whilst they remain *impenitent* like thee) are subject in this life to all *cursed miseries*, and in the life to come, to *the everlasting fire* prepared for the Devil and his Angels.

Lay then aside for a while thy *doting vanities*, and take the view with me of thy *doleful miseries*, which duly *surveyed*, I doubt not but that thou wilt conclude, that it is far

far better never to have *Natures Being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy misery, 1. In thy *Life*. 2. In thy *Death*. 3. After *Death*.

In thy Life.

1. The miseries accompanying thy *Body*.
2. The miseries which deform thy *Soul*

In thy Death, The miseries which shall oppress thy *Body* and *Soul*.

After Death, The miseries which overwhelm both *Body* and *Soul* together in Hell.

And first let us take a view of those miseries which accompany the *Body* according to the four ages of thy *Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

Meditations of the Miseries of Infancy.

WHAT wast thou, being an *Infant*, but a *Brute*, having the shape of a man? Was not thy body conceived in *the heat of Lust, the secret of shame, and stain of Original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the *blood of filthiness*; (*filthy* indeed, when the Son of God, who disdained not to take on him man's *Nature*, and the *Infirmities* thereof; yet thought it unbeseeming his Holiness to be conceived after the sinful manner of mans Conception) So that thy Mother was ashamed

to let thee know the manner thereof; What cause then hast thou to boast of thy *Birth*, which was a cursed pain to thy Mother, and to thy self the *entrance* into a *troublesome life*? the greatness of which *miseries*, because thou couldst not utter in words, thou didst express (as well as thou couldst) in weeping tears.

2. *Meditations of the Miseries of Youth.*

WHat is *Youth*, but an untamed *Beast*; all whose *Actions* are *rash* and *rude*, not capable of good Counsel when it is given, and *Ape-like*, delighting in nothing but in Toys and Babies? Therefore thou no sooner beganne'st to have a little *strength* and *discretion*, but forthwith thou wast kept under the Rod, and fear of Parents and Masters: as if thou *hadst* been born to live under the *Discipline* of *others*, rather than at the *Disposition* of *thine own will*. No *tired* Horse was ever more willing to be rid of *his Burthen*, than thou wast to get out of the servile state of this *Bondage*. A state not worthy the Description.

3. *Meditations of the Miseries of Manhood.*

WHat is Man's Estate, but a Sea, wherein (as Waves) one *trouble* ariseth in the neck of another; the latter worse than the former? No sooner didst thou enter into the *Affairs of this World*, but thou

thou waſt inwrapped about *with a cloud of miſeries.* Thy *fleſh provokes thee to luſt,* the *world allures thee to pleaſures,* and the *Devil tempts thee to all kind of ſins, fears of enemies affright thee, ſuits in Law do vex thee, wrongs of ill Neighbours do oppreſs thee, cares for Wife and Children do conſume thee, and diſquietneſs* betwixt open *Foes* and *falſe Friends* do in a manner confound thee: *Sin ſtings thee within: Satan lays ſnares* before thee: Conſcience *of ſins paſt doggeth behind thee.* Now *adverſity* on the left hand *frets thee,* anon *Proſperity* on the right hand *flatters thee; over thy head* GOD's vengeance due *to thy ſin,* is ready to fall upon thee; and *under thy feet Hell's mouth* is ready to ſwallow thee up. And in this *miſerable eſtate* whither wilt thou go for reſt and comfort? The *Houſe is full of cares, the Field full of toil, the Country of rudeneſs, the City of Factions, the Court of Envy, the Church of Sects, the Sea of Pyrates, the Land of Robbers.* Or in what *ſtate* wilt thou live? Seeing *Wealth* is envied, and *Poverty* contemned; *Wit* is diſtruſted, and *Simplicity* is derided; *Superſtition* is mocked, and *Religion* is ſuſpected; *Vice* is advanced, and *Virtue* is diſgraced. O with what a *body of ſin* art thou compaſſed about in a *World of wickedneſs?* What are thine *Eyes* but *windows* to behold *Vanities?* What are thine *Ears* but *flood-gates* to let in the ſtreams of iniquity? What are thy *Senſes,* but matches

to

to give fire to thy luſts? What is thine *Heart* but the *Anvil*, whereon Satan hath forged the ugly ſhape of all lewd affections? Art *thou* nobly deſcended, *thou* muſt put thy ſelf in peril of *foreign Wars*, to get the reputation of *earthly honour*, oft-times hazard thy *life* in a deſperate Combate, to avoid the aſperſion of a Coward. Art thou born in mean eſtate? Lord! what pains and drudgery muſt thou endure at home and abroad to get maintenance? and all perhaps ſcarſe ſufficient to ſerve thy neceſſity, and when (after much ſervice and labour) a man hath got ſomething, how little *certainty* is there in that which is gotten? ſeeing thou ſeeſt by *daily experience*, that he who was *rich* yeſterday, is to day a *beggar*; he that yeſterday was in *health*, to day is *ſick*; he that yeſterday was *merry* and *laughed*, hath cauſe to day to *mourn* and *weep*; he that yeſterday was in *favour*, to day is in *diſgrace*; and he who yeſterday was *alive*, to day is *dead*: And thou knoweſt not how ſoon, nor in what manner thou ſhalt die thy ſelf. And who can enumerate the Loſſes, Croſſes, Griefs, Diſgraces, Sickneſſes, and Calamities, which are incident to ſinful man? To ſpeak nothing of the *death* of *Friends* and *Children*, which oft-times ſeems to be unto us far more bitter than preſent Death it ſelf.

Medi-

Meditations of the miſeries of Old Age.

WHat is *Old Age*, but the *receptacle* of all *Maladies*? For if thy Lot be to draw thy days to a long date, in comes old bald-headed *Age*; ſtooping under *dotage*, with his *wrinkled face*, *rotten teeth*, and *ſtinking-breath*; *Teaſty* with Choler, *whither'd* with drineſs, *dimm'd* with blindneſs, *obſcured* with deafneſs, *overwhelm'd* with ſickneſs, and *bowed together* with weakneſs, having no uſe of any Senſe, but of the Senſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief till it hath thrown him down to his *Grave*.

Thus far of the *Miſeries* which accompany the body. Now of the *Miſeries* which accompany chiefly the Soul in this life.

Meditations of the Miſeries of the Soul in this Life.

THE *Miſery* of thy Soul will more evidently appear, if thou wilt but conſider.

1. The *felicity* ſhe hath loſt.
2. The *miſery* which ſhe hath pulled upon her ſelf by ſin.

1. The *felicity loſt*, was firſt the Fruition of the Image of God, whereby the Soul was like unto God in [a] *knowledge*, enabling her perfectly to underſtand [b] *the revealed will*

[a] Col. 3. 10.
[b] Rom. 12. 2.

Will of God. Secondly, *True holineſs*, by which ſhe was free from all prophane *error.* Thirdly, *Righteouſneſs*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all her *actions*, proceeding from thoſe *powers.* With the loſs of *this divine image* ſhe loſt the *love of God*, and the bleſſed *Communion* which ſhe had with *his Majeſty*, wherein conſiſteth her *life and happineſs.* If the loſs of *Earthly Riches* vex thee ſo much, how ſhould not the loſs of this *Divine Treaſure* perplex thee much more?

2. The miſery, which ſhe pulled upon *her ſelf*, conſiſts in two things:

1. *Sinfulneſs.* 2. *Curſedneſs.*

1. *Sinfulneſs* is an univerſal Corruption, both of Her *Nature* and *Actions*; for Her [a] *Nature* is infected with a *proneneſs* to every ſin continually, the [b] *Mind* is ſtuffed with Vanity, the [c] *Underſtanding* is darkned with *ignorance*, the [d] *Will* affecteth nothing but vile and *vain things:* All Her [e] *Actions* are *evil*; yea, this deformity is ſo *violent*, that oftentimes in the regenerate Soul the *appetite* will not obey the government of *Reaſon*, and the *Will* wandreth after, and yields conſent to ſinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*, which ſtill remains in her natural corruption! Hence it is, that thy wretched *Soul* is ſo deformed with *ſin*, defiled with *luſt*, polluted with *filthineſs*, outraged with *Paſſions*, overcarried with *Affections*,

a Epheſ. 2. 3. Gen. 6. 5.
b Rom. 12. 2. Epheſ. 4. 17.
c 1 Cor 2. 14.
d Phil. 2. 3.
e Rom 3. 12.

Affections, pining with *Envy*, overcharged with *Gluttony*, surfeited with *Drunkenness*, boiling with *Revenge*, transported with *Rage*, and the glorious *Image of God* transformed into the ugly *shape* of the [a] *Devil*, so far as it once [b] *repented the Lord that he ever made Man.*

From the former flows the other part, of the *Soul's Miseries*, called [c] *Cursedness*, whereof there are two degrees.

1. *In Part.* 2. *In Fulness thereof.*

1. *Cursedness in part* is that which is inflicted upon the Soul in *life* and *death*, and is *common* to her with the Body.

The *Cursedness* of the Soul in *Life* is the *wrath of God*, which lieth upon such a Creature so far, as that all things, not only *Calamities*, but also very [d] *Blessings*, and [e] *Graces* turn to ruine. [f] *Terror of Conscience* drives him from God and his service, that he dares not come to his Presence and Ordinances; but is [g] given up to the [h] *slavery of Satan*, and to his own *Lusts*, and vile *Affections.*

This is the *Cursedness* of the Soul in *Life:* Now follows the *Cursedness* of the Soul and Body in *Death.*

a John 8, 44.
b Gen. 6. 6.

c Deut. 27. 26. Gal. 3. 10. Psal. 119. 21.

d Rom. 2. 4, 5 Jer. 28. 13.
e Isa. 28. 13.
f Gen. 3. 8. 10. and 4. 14. Heb. 2. 15.
g Rom. 1. 21, 24, 26.
h Eph. 2. 2. Col. 1. 13.

Meditations of the Misery of the Body and Soul in Death.

AFter that the *aged man* hath conflicted with long sickness, and having indured the brunt of *pain*, should now expect some ease, in comes Death (nature's *slaugh-*

ſlaughter-man, God's *Curſe*, and Hell's *Purveyor*) and looks the *Old Man* grim, and black in the face; and neither pitying his *age*, nor regarding his long endured *dolours*, will not be hired to *forbear* either for ſilver or gold; nay, he will not take, to ſpare his
Job 1. life, *Skin for Skin, and all that the old man hath*, but batters all the principal parts of his *Body*, and arreſts him to appear before the *terrible Judge*.

And as thinking that the *Old man* will not diſpatch to go with him faſt enough, Lord! how many darts of *Calamities* doth he ſhoot through him, *Stiches*, *Aches*, *Cramps*, *Feavers*, *Obſtructions*, *Rheums*, *Flegm*, *Cholick*, *Stone*, *Wind*, &c.

O what a ghaſtly ſight it is, to ſee him then in his Bed, when *Death* hath given him his *mortal wound*! what a cold ſweat over-runs all his body! what a *trembling* poſſeſſeth all his *Members*! the *head* ſhooteth, the *Face* waxeth pale, the *Noſe* black, the nether *Jaw-bone* hangeth down, the *Eye-ſtrings* break, the *Tongue* faltereth, the *Breath* ſhortneth and ſmelleth earthy; the *Throat* rattleth, and at every Gaſp the *Heart-ſtrings* are ready to break aſunder.

Now the miſerable Soul *ſenſibly* perceiveth her *Earthly Body* to begin to *die*: For as towards the diſſolution of the univerſal Frame of the great World, the *Sun* ſhall be turned into *Darkneſs*, the *Moon* into *Blood*, and the *Stars* ſhall fall from *Heaven*, the *Air* ſhall be full of *Storms*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting *the end* of such sorrowful *beginnings*: So towards the *dissolution of Man* (which is the little World) his *Eyes* which are as the *Sun* and *Moon*, lose their *light* and see nothing but *blood-guiltiness* of sin: the rest of the *Senses*, as lesser *Stars*, do one after another fail and fall; his *Mind*, *Reason*, and *Memory*, as heavenly powers of his Soul, are shaken with fearful storms of *Despair*, and fierce flashing of *Hell-fire*, his *earthly body* beginneth to shake and tremble, and the *humours*, like an overflowing Sea, roar and rattle in his *Throat*, still expecting the woful end of these dreadful beginnings.

Whilst he is thus summoned to appear at the great *Assizes* of *God's Judgment*, behold a *Quarter-Sessions*, and *Gaol-Delivery*, is held within himself, where *Reason* sits as Judge, the Devil puts in a Bill of Indictment, as large as that Book of *Zachary*, wherein is alledged all *thy evil deeds* that ever thou hast *committed*; and all the *good deeds* that ever thou hast *omitted*, and all the *Curses* and *Judgments* that are due to every *sin*. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give *bitter evidence*, and *Death* stands at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn thy *self*, how shalt thou escape the *just condemnation* of God, who knows all thy

Zach. 5. 2.
Ezec. 2. 10.

1 Joh. 3. 20.

thy misdeeds better than thy self? Fain wouldst *thou put out* of thy *mind the remembrance* of the wicked deeds that trouble thee: but they flow faster into *thy remembrance*, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee*: and whilst thy soul is thus *within*, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put thy *goods in order*; some crying, some craving, some pitying, some chearing: all like *flesh flies*, helping to make *thy sorrows* more *sorrowful*. Now the *Devils*, who are come from *Hell to fetch away thy Soul*, begin to appear to her, and wait, as soon as she cometh forth to take her and carry her away. *Stay* she would within, but that she *feels the body* begin by *degrees to die*, and ready, like a *ruinous House*, to fall upon *her head*. *Fearful she is to come forth*, because of those *Hell-Hounds* which wait for her coming. O she that spent so many *days* and *nights* in vain and idle *pastimes*, would now give *the whole world*, if she had it, for *one hours* delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her *body* which joyned with her in the *Actions of sin* is altogether now unfit to joyn with her in *the exercise of repentance*, and *repentance* must be of the *whole man*.

Luk. 12. 20.

Now she seeth that all her pleasures are gone as if they had never been; and that but only *torments* remain, which never

ver ſhall have an end of being. Who can ſufficiently expreſs her remorſe for *her ſins paſt*, *her anguiſh for her preſent Miſery*, and her terror for her torments to *come?*

In this Extremity ſhe looketh every where for help, and findeth her ſelf every way helpleſs. Thus in her greateſt *miſery* (deſirous to hear the leaſt *word* of comfort) ſhe directs this, or the like Speech unto her Eyes: *O Eyes*, who in times paſt were ſo *quick ſighted*, can ye *ſpy* no *Comfort*, nor any way how I might eſcape this dreadful danger? But the *Eye-ſtrings* are broken, they cannot ſee the Candle that burneth before him, nor diſcern *whether* it be *Day* or *Night*. Prosopopeia.

The Soul (finding no comfort in the *Eyes*) ſpeaketh to the *Ears*: *O Ears*, who were wont to recreate your ſelves, with hearing new pleaſant *Diſcourſes*, and Muſicks ſweeteſt *Harmony*, can you hear any *news* or *tidings* of the leaſt *Comfort* for me? The Ears are either ſo *deaf*, that they cannot hear *at all*, or the ſenſe of *hearing* is grown ſo weak, that it cannot endure to hear his deareſt Friends to ſpeak. And why ſhould thoſe *Ears* hear any *tidings* of *Joy* in *Death*, who could never abide to hear *the glad tidings of the Goſpel in this Life*? The *Ear* can miniſter no *comfort*.

Then ſhe intimates her grief unto the *Tongue*: *O Tongue*, who waſt wont to bring it out with the *braveſt*, where are now thy big and daring *words*? now (in my greateſt

greateſt need) canſt thou *ſpeak* nothing in my *defence?* Canſt thou neither *daunt* theſe Enemies *with threatning words*, nor *entreat* them with *fair ſpeeches?* Alas, the *Tongue* two days ago lay ſpeechleſs! it cannot in his greateſt extremity either *call for a little drink*, or deſire a Friend to take away with his finger *the flegm* that is ready to choak him.

Finding here no *hope of help*, ſhe ſpeaks unto the *Feet*; Where are ye, O *Feet*, which ſometime were ſo nimble in *running*, can you carry me no where out of this dangerous place? the *Feet* are ſtone-dead already; if they be not *ſtarved* they cannot *ſtir*.

Then ſhe directs her Speech unto her *Hands*: O *Hands*, who have been ſo often approved for *Manhood*, in *peace* and *war*, and wherewith I have ſo often defended my ſelf, and offended my Foes; never had I more need than now. *Death* looks me *grim* in the face, and kills me: *Helliſh Fiends* wait about my Bed to devour me: help *now*, or I periſh *for ever*. Alas, the *Hands* are ſo weak, and do ſo tremble, that they cannot reach to the *Mouth* a Spoonful of Supping to relieve languiſhing Nature.

The *wretched Soul* ſeeing her ſelf thus *deſolate* and altogether deſtitute of friends, help, and comfort, and knowing that within an *Hour* ſhe muſt be in *everlaſting pains*, retires her ſelf to the *Heart* (which of all Members is *primum vivens*, and *ultimum*

mum moriens) from whence ſhe makes this *doleful lamentation* with her ſelf.

O miſerable *Caitiff* that I am! *How do the ſorrows of Death compaſs me? How do the floods of* Belial *make me afraid*! Now have indeed the *ſnares* both of the *firſt* and *ſecond death* overtaken me at once. O how ſuddenly hath *Death* ſtollen upon me *with inſenſible degrees*! like the *Sun* which the *Eye* perceives not to move, though it be moſt ſwift of motion. How doth *Death* wreak on me his *ſpite* without *pity*! The God of mercy hath utterly forſaken me; and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this *doleful Day* by the faithful Preachers of God's Word, and I made but a Jeaſt thereat? What profit have I now of all my *Pride*, *fine Houſe*, and *brave Apparel*? What's become of the *ſweet Reliſh* of all my *delicious Fare*? all the *wordly Goods* which I ſo carefully *gathered*, would I now give for a good Conſcience, which I ſo careleſly neglected! and what Joy remains now of all my former *fleſhly Pleaſures*, wherein I placed my chief delight? thoſe *fooliſh Pleaſures* were but deceitful Dreams, and now they are paſt, like vaniſhing ſhadows; but to think of thoſe Eternal Pains which I muſt endure for thoſe ſhort Pleaſures, pains me as Hell before I enter into Hell. Yet juſtly I confeſs, as I have deſerved, I am ſerved, that being made after God's Image, a reaſonable Soul, able to judge of mine own Eſtate and

The doleful lamentation of the reprobate Soul at the point of death.

2 Sam. 22. 5.

and having *Mercy* ſo often offered, and I *intreated* to receive it; I neglected *God's Grace*, and preferred *the Pleaſures of ſin* before the religious care of *pleaſing God*: lewdly ſpending my ſhort time, without conſidering what *Accounts* I ſhould make at my *laſt end*. And now all the *Pleaſures* of my Life, being put together, countervail not the leaſt part of my preſent *Pains*: My *Joys* were but *momentany*, and gone before I could ſcarce enjoy them: My *Miſeries* are *eternal*, and never ſhall know end. O that I had ſpent the *Hours* that I conſumed in *carding*, *dicing*, *playing*, and *other vile Exercijes*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my ſins*, in *faſting*, *watching*, *praying*, *and in preparing my Soul*, that I might have now departed in the *aſſured hope* of everlaſting Salvation! O that I were now to begin my Life again, how would I contemn *the world*, *and the vanities* thereof! How religiouſly, and purely would I lead my Life! How would I frequent the *Church*, and ſanctifie the *Lord's Day*! If *Satan* ſhould offer me all the treaſures, pleaſures, and promotions of this World, he ſhould never intice me to forget theſe Terrors of this laſt dreadful *Hour*. But, O corrupt *Carkaſs* and *ſtinking Carrion*! How hath the Devil deluded us, and how have we *ſerved* and deceived each other? and pulled ſwift *Damnation* upon us both? Now is my caſe more miſerable than the Beaſt that periſheth in a Ditch:

For

For I must go to *answer* before the *Judgment seat* of *the righteous Judge of Heaven and Earth*, where I shall have none to speak for me; and these wicked Fiends, who are privy to all my *evil deeds*, will accuse me, and I cannot excuse my self. *My own heart already condemns me*, I must needs therefore be *damned* before his *Judgment-seat*; and from thence be carried by these *infernal Fiends*, into that horrible Prison of endless torments and *utter darkness*, where I shall *never* more see *light*, *that first* most excellent thing that God made. I who gloried heretofore in being a *Libertine*, am now inclosed in the very *claws* of Satan: As the trembling *Partridge* is within the griping *talons* of the ravenous *Faulcon*. Where shall I lodge to night, and who shall be my Companions? *O horror* to think! *O grief* to consider! *O cursed be the day wherein I was born, and let not the day wherein my Mother bare me be blessed. Cursed be the Man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my Mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb to endure these hellish sorrows! and that my days should thus end with eternal shame?* Cursed be the day that I was first united to so *lewd a body*: O that I had but so much favour, as that I *might never see thee* more! Our parting is bitter and doleful, but our meeting again,

to

to receive at that dreadful Day, *the fulneſs* of our deſerved *vengeance*, will be far more *terrible* and *intolerable*. But what *mean I* thus (by *too late lamentation*) to ſeek to prolong time? My *laſt hour* is come, I hear the *heart-ſtrings* break; this *filthy houſe* of clay fal's on my head; here is neither *hope*, *help*, nor *place* of any longer abiding. And muſt I needs be gone? *thou filthy Carcaſs*; *O filthy Carcaſs*, *with fare ill*, *fare well*, I leave thee. And ſo all trembling ſhe cometh forth; and forthwith is ſeized upon by *Infernal Fiends*, who carry her with a violence, *torrenti ſimili*, to the bottomleſs Lake that burneth with *fire* and *brimſtone*, where ſhe is kept as a *Priſoner*, in *torments*, till the general *Judgment* of the *great Day*.

Rev. 21. 8. Jude 5, 6. 1 Pet. 3. 19.

The *loathſome Carcaſs* is afterwards laid in the Grave. In which action, for the moſt part, *the dead bury the dead*; that is, they who are *dead* in *ſin*, bury *them* who are *dead* for *ſin*. And thus the *godleſs* and *unregenerate worldling*, who made *Earth* his *Paradiſe*, his *belly* his *God*, his *luſt* his *Law*; as in his life he ſowed *vanity*, ſo he is now *dead* and reapeth *miſery*. In his *proſperity* he neglected to ſerve God. In his *adverſity* God refuſeth to *ſave him*: And the Devil, whom he long ſerved, now at length pays him his *wages*. *Deteſtable* was his life, *damnable* his death: The Devil *hath his Soul*, *the Grave hath his Carcaſs*; in which *Pit* of *Corruption*, *Den* of *Death*, and *Dungeon* of *Sorrow*, let us *leave the miſerable Caitiff*,

Caitiff, rotting with his mouth full of Earth, his belly full of Worms, and his carcaſs full of Stench; expecting a fearful Reſurrection when it ſhall be re-united with the Soul, that as they ſinned together, ſo they may be eternally tormented together.

Thus far of the miſeries of the Soul and Body in Death, which is but curſedneſs in part: Now follows the fulneſs of curſedneſs, which is the miſery of the Soul and Body after Death.

Meditations of the miſery of man after Death. which is the fulneſs of Curſedneſs.

THE fulneſs of curſedneſs (when it falls upon a Creature, not able to bear the brunt thereof) preſſeth him down to that bottomleſs [a] deep of the endleſs [b] wrath of *Almighty God*; which is called the [c] *damnation of hell*; This fulneſs of curſedneſs is either particular or general.

Particular, is that which in a leſs meaſure of fulneſs, lighteth upon the [d] Soul *immedately* as ſoon as ſhe is ſeparated from the Body. For, in the very *inſtant* of diſſolution, ſhe is in the ſight and preſence of God. For when ſhe ceaſeth to ſee with the organ of *fleſhly eyes*, ſhe ſeeth after a *ſpiritual manner*, like *Stephen*, who [e] ſaw *the glory of God, and Jeſus ſtanding at his right hand*: or as a man, who being *born blind*, and *miraculouſly* reſtored to his *ſight*, ſhould ſee the Sun, which he never ſaw before. And thereby the teſtimony of her own

a Luke 8. 28. & 16. 23.
b 1 Theſſ. 1. 10.
c Mat. 23. 33.
d Luk. 16. 22, 23. 1 Pet. 3. 19. Jude ver. 9. 7.
e Acts 7. 5.

Conſcience, Chriſt the righteous Judg, who knoweth all things, makes *her* by his *omnipreſent power*, to underſtand the doom and judgment that is due unto *her* ſins, and what muſt be *her* eternal [a] ſtate. And in this manner ſtanding in the ſight of Heaven not fit for *her* uncleanneſs to come into Heaven, ſhe is ſaid to ſtand before the Throne of God. And ſo forthwith ſhe is [b] carried by the evil Angels, who came to fetch *her* with violence into hell, where ſhe is kept as in a priſon, in *everlaſting pains and chains, under darkneſs, unto the Judgment of the great Day:* But not in *that extremity* of torments which ſhe ſhall finally receive at the laſt Day.

The general fulneſs of curſedneſs is in a [c] *greater* meaſure of fulneſs, which ſhall be inflicted upon both thy [d] ſoul and body, when (by the mighty power of *Chriſt the ſupreme Judg of heaven and earth*) the one ſhall be brought out of *hell*, and the other out of the *grave*, as *Priſoners* to receive their dreadful doom, according to their evil deeds. How ſhall the *Reprobate* by the roaring of the Sea, the quaking of the *earth*, the trembling of the [e] *Powers* of heaven, and terrours of *heavenly ſigns* be driven at the worlds end to their wits end! Oh, what a woful ſalutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible Day!

O ſink of ſin, O lump of filthineſs, (will the Soul ſay unto her Body) how am I compelled to re-enter into thee, not as into

[a] Poſtquam anima de corpore eſt egreſſa, ſubitò judicium Chriſti de ſe latum cognoſcit. Aug. l. 1 de anim. & ejus Orig. c. 4. Hier. Ep. ad Pannat.

[b] Anima damnata continuò invaditur à dæmonibus, qui crudeliſſimè eam rapientes ad infernum deducunt. Cyril. Alex. in Orat. de exit. anim. Matt. 5. 34. & 23. 21. Luke 12. 20. Luke 16. 22. [illegible]. 1 Pet. 3. 19. Jude ver. 6. Luke 16. 24. 2 Pet. 2. 9. Jude ver. 7. Rev. 11. 18. [d] Joh. 5. 28, 29. Rev. 20. 13. [e] Matt. 24. 29. Luke [illegible]. 25.

into an *habitation* to reſt, but as a *Priſon* to be tormented together! how doſt thou appear in my ſight like *Jephthah*'s Daughter, to my greater torment! Would GOD thou hadſt perpetually *rotted* in the *grave*, that I might never have ſeen thee again! How ſhall we be *confounded* together, to hear before *God*, *Angels*, and *Men*, laid open all thoſe *ſecret ſins*, which we committed together! Have I loſt *Heaven* for the love of ſuch a ſtinking *Carrion*? Art thou *the fleſh*, for *whoſe pleaſures* I have yielded to commit ſo many fornications? *O filthy Belly*, how became I ſuch a *Fool* as to make *thee* my *God*! How mad was I for *momentany joys* to incur theſe torments of eternal pains! *Ye rocks and mountains, why skip ye ſo like rams*, Pſalm 144. 4. *and will not fall upon me, to hide me from the face of him that comes to ſit on yonder throne; for the great day of his wrath is come, and who ſhall be able to ſtand?* Rev. 6. 16. 17. *Why trembleſt thou thus O Earth, at the preſence of the Lord*, and wilt not open thy mouth and ſwallow me up, as thou didſt *Korah*, that I be ſeen no more?

The damned Souls apoſtrophe to the body at their ſecond meeting.

O damned furies! I would ye might *without delay* tear me in pieces, on condition that you would tear me unto *nothing!* But whilſt thou art thus in vain bewailing thy miſery, the *Angels* hale thee violently away from the brink of the grave to ſome place near *the Tribunal ſeat of Chriſt*, where being as a curſed Goat ſepa- Mat. 25. 41.

rated to ſtand beneath on Earth, as on [e] *the left hand* of the Judg; *Chriſt* ſhall rip up all the benefits he beſtowed on thee, and the torments he ſuffered for thee, and all the good deeds which thou haſt *omitted*, and all the ungrateful villanies which thou didſt *commit* againſt *him*, and his holy *Laws*.

Within thee thine own *Conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*; the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy *Conſcience* againſt thee; and on the other ſide, ſhall ſtand the *holy Saints* and *Angels* approving *Chriſt*'s Juſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hideous noiſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* † all the world *burning* in flaming fire. *Above thee* an ireful *Judg* of deſerved vengeance, ready to pronounce his *ſentence* upon thee. *Beneath thee*, the fiery and ſulphureous mouth of the *bottomleſs pit*, gaping to receive thee. In this woful eſtate, to hide thy ſelf will be impoſſible; (for on that condition, thou wouldſt wiſh that the greateſt Rock might fall upon thee) to *appear* will be *intolerable*, and yet thou muſt ſtand forth, to *receive*, with other Reprobates this thy *ſentence*; [f] *Depart from me ye curſed, into everlaſting fire, prepared for the devil and his Angels*.

Depart from me] There is a *ſeparation* from all joy and happineſs.

e Mat. 25. 33.

† Anſel. Meditat.

f Rev. 6. 16, 17. Bonavent. Poſtil. Dom. 2 poſt Pent. Serm. 2.

Ye

Ye curſed] There is a black and direful *excommunication.*

Into fire] There is the cruelty of *Pain.*

Everlaſting] There is the perpetuity of *puniſhment.*

Prepared for the Devil and his Angels] Here are thy *infernal tormenting* and tormented *Companions.*

O terrible Sentence! from which the *condemned* cannot *eſcape*; which being *pronounced*, cannot poſſibly be *withſtood*; againſt which a man *cannot except*, and from which a man can *no where appeal*: ſo that to the *damned* nothing remains but *helliſh torments*, which knows neither eaſe of *pain*, nor *end of time.* From this *Judgment-ſeat* thou muſt be thruſt by *Angels* (together with all the damned *Devils* and *Reprobates*) into the *bottomleſs lake of utter darkneſs*, that perpetually burns *with fire* and *brimſtone.* Whereunto as thou ſhalt be thruſt, there ſhall be ſuch *weeping*, *woes*, and *wailing*, that *the cry of the company* of *Korah*, *Dathan*, and *Abiram*, when the earth ſwallowed them up, was *nothing comparable* to this howling; nay it will ſeem unto thee a *Hell* before thou goeſt into *Hell*, but to hear it. Into which *bottomleſs lake* after that thou art *once plunged*, thou ſhalt ever be falling down, and never meet a *bottom*; and in it, thou ſhalt ever *lament*, and none *ſhall pity thee*; thou ſhalt always *weep for pain of the fire*, and yet *gnaſh thy teeth*, for the extremity of *Cold*; thou ſhalt *weep* to think that thy miſeries are *paſt*

Rev. 21. 8.

remedy: *thou ſhalt weep* to think that to repent is to no purpoſe: thou ſhalt weep to think how for the ſhadows of ſhort *pleaſures* thou haſt incurred theſe *ſorrows* of eternal *pains*: thou ſhalt weep to ſee *how that weeping* it ſelf *can nothing prevail*; yea, in weeping, thou ſhalt weep more tears than there is water in the Sea, for the water of the Sea is *finite*, but the weeping of a Reprobate ſhall be *infinite*. Bonavent.

There thy *laſcivious eyes* ſhall be afflicted with ſights of ghaſtly Spirits, thy curious *Ears* ſhall be affrighted with hideous noiſe of *howling Devils*, & the *gnaſhing teeth* of damned *Reprobates*; thy dainty *Noſe* ſhall be cloyed with noiſom ſtench of *ſulphur*; thy delicate *Taſte* ſhall be pined with intolerable *hunger*; thy *drunken Throat* ſhall be parched with unquenchable *thirſt*, thy *Mind* ſhall be tormented to think how for the love of *abortive pleaſures*, *which periſhed ere they budded*, thou ſo fooliſhly loſt *Heavens joys*, and incurredſt *Helliſh pains*, which laſt beyond eternity. Thy *Conſcience* ſhall ever ſting thee like an Adder, when thou thinkeſt *how often* Chriſt by his Preachers offered thee *remiſſion of ſins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldeſt but *Believe* and *Repent*, and how eaſily thou mighteſt have obtained mercy in thoſe days; how near thou waſt many times to have repented, and yet didſt ſuffer the Devil and the World to keep the ſtill in impenitency, and how the day of mercy

cy is now paſt, and will never dawn again.

How ſhall thy underſtanding be racked to conſider, how for momentany Riches thou haſt loſt *eternal Treaſure*, and changed Heavens felicity for Hells miſery; where every part of thy Body, without intermiſſion of pain, ſhall be continually tormented alike.

In theſe Helliſh Torments, thou ſhalt be for ever *deprived of the beatifical ſight of GOD, wherein conſiſteth the ſovereign good* and *life of the ſoul.* Thou ſhalt never ſee Light, nor the leaſt ſight of Joy, but lie in a perpetual Priſon of utter Darkneſs, where ſhall be no Order, but Horrour; no Voice, but of Blaſphemers and Howlers; no Noiſe, but of Torturers and tortured; no Society, but of the Devil and his Angels, who being tormented themſelves ſhall have no other eaſe, but to wreak their fury in tormenting thee: Where ſhall be puniſhment, *without Pity*; miſery, *without mercy*; ſorrow, *without ſuccour*; crying, *without comfort*; miſchief, *without meaſure*; torment, *without eaſe*; *where the worm dieth not, and the fire is never quenched*; where the wrath of God ſhall ſeize upon the Soul and Body, as the flame of fire doth on the lump of Pitch or Brimſtone, In *which flame thou ſhalt ever be burning, and never conſumed*; ever dying, *and never dead*; ever roaring in the pangs of Death, *and never rid of thoſe pangs, nor knowing end of* Matt 9

thy *pains*. So that after thou haſt endured them ſo many thouſand years as there are *graſs* on *the earth*, or *ſands on the ſea-ſhore*, thou art no nearer to have an end of thy torments, than thou waſt the firſt day that thou waſt caſt into them; yea, ſo far are they from *ending*, that they are ever but *beginning*. But if after a *thouſand times* ſo *many thouſand years*, thy damned Soul could but conceive *a hope that thoſe her torments ſhould have an end*, this would be *ſome comfort, to think that at length an end will come*: But as oft as the *Mind* thinketh of this word *Never*, it is as another Hell in the midſt of Hell.

This thought ſhall force the damned to cry οὐαὶ οὐαὶ, as much as if they ſhould ſay οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever, not ever*, torment us thus. But their *Conſciences* ſhall anſwer them as an *Echo*, ἀεὶ, ἀεὶ, *ever, ever*. Hence ſhall ariſe *their* doleful οὐαὶ, *wo* and *alas* for evermore.

This *is that ſecond Death, the general perfect fulneſs of all curſedneſs*, and miſery, which every damned Reprobate muſt ſuffer, ſo long as GOD and his *Saints* ſhall enjoy *bliſs* and *felicity* in heaven for evermore.

Thus far of the miſery of Man in his ſtate of *corruption*, unleſs he be renewed by Grace in Chriſt.

Now followeth *the knowledg of man's ſelf*, in reſpect of his ſtate of Regeneration by Chriſt.

Medi-

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let us ſee how *happy a Godly* man is in his ſtate of *renovation*, being reconciled to God in Chriſt.

The Godly man, whoſe corrupt nature is renewed by grace in *Chriſt*, and become a *new creature*, is bleſſed in a threefold reſpect. Firſt, in his Life. Secondly, in his Death. Thirdly, after Death.

1. His *bleſſedneſs* during his life is but in part, and that conſiſts in ſeven things.

1. Becauſe he is *conceived of the* [g] *Spirit* in the womb of his Mother *the Church*, and is [h] born *not of blood, nor of the will of the fleſh, nor of the will of man, but of God, who in Chriſt is his* [i] *Father*. So that the [k] *Image of God his Father* is renewed in him every day more and more.

2. He hath, for the *merits* of Chriſt's ſufferings, all his ſins, *orginal* and *actual*, with the *guilt* and *puniſhment* belonging to [l] them, freely and fully *forgiven* unto him. And all the [m] *righteouſneſs* of *Chriſt* as freely and fully imputed unto him: and ſo [n] God is *reconciled* unto *him*, and [o] *approveth him* as righteous in his ſight and account.

3. He is *freed* from *Satan's* [p] *bondage*; and is made a [q] *brother* of *Chriſt*, a [r] *fellow-heir* of his heavenly Kingdom, and a [ſ] *ſpiritual King* and *Prieſt*, to offer up [t] *ſpiritual ſacrifices* to God by *Jeſus Chriſt*.

g John 3. 5.
h John 1. 13.
i Gal. 4. 6, 7. 2 Cor. 9. 8.
k Eph. 4. 2, 3. 13. Col. 3. 10.
l Rom. 4. 8. 25. Rom. 8. 1, 2. 1 Pet. 2. 24.
m Rom. 4. 5, 19.
n 2 Cor. 5. 19.
o Rom. 8. 33, 24.
p Act. 16. 18. Eph. 2. 2.
q John 20. 17.
r Rom. 8. 20. Rom. 8. 17.
ſ Rev. 1. 6.
t 1 Pet. 2. 5. Mal. 3. 17.

4. *God ſpareth* him as a *Man ſpareth his own Son that ſerveth him. And this ſparing* conſiſts.

1. Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. Verſe 6, 7. A loving *Father* will not caſt his *Child* out of doors in his Sickneſs.

2. Not making his *puniſhment* when he is *chaſtened*, as great as his deſerts, *Pſalm* 103. 10.

3. *Chaſtning* him moderately when he ſeeth that he will not by any other means be reclaimed, 2 *Samuel* 7. Verſe 14. 15. 1 *Cor.* 11. 32.

In

4. *Graciouſly accepting* his endeavours, notwithſtanding the imperfection of his obedience, and ſo preferring the willingneſs of his mind before the worthineſs of his work, 2 *Cor.* 8. 12.

5. Turning the curſes which he deſerved, to croſſes and fatherly corrections; yea, all [a] things, all [b] calamities of this life, [c] Death it ſelf, yea, his [d] *very ſins* unto his good.

5 God gives him his *Holy Spirit.*

Which

1. [e] *Sanctifieth* him by *Degrees* throughout; [f] ſo that he doth more and more *die* to ſin, and *live* to righteouſneſs.

2. *Aſſures* him of his [g] *Adoption*, and that

[a] Rom. 8. 28.
[b] Pſal. 89. 31. 33. Pſal. 119. 71. Heb. 12. 10. [c] 2 Cor. 12. 7. [d] 1 Cor. 15. 54, 55. Heb. 2. 14, 15.
[d] Luk. 22. 31, 32. Pſal. 51. 13, 14. Rom. 5. 20, 21.
[e] 1 Theſſ. 5. 23. [f] Rom. 8. 5, 10. [g] Rom. 8. 16.

Which
- that he is by Grace the Child of God.
- 3. *Encourageth* him to come with [a] boldneſs and confidence into the preſence of God.
- 4. *Moveth* him without fear to ſay unto him, [b] *Abba, Father.*
- 5. *Poureth* into his heart the gift of *ſanctified Prayer.*
- 6. *Perſwadeth* him, that both he and his Prayers are accepted and heard of God for Chriſt his *Mediators* ſake.
- 7. Fills him with
  1. [c] *Peace* of Conſcience
  2. [d] *Joy* in the holy Ghoſt; in compariſon whereof all earthly joys ſeem viile and vain unto him.

[a] Heb. 4. 16. Eph. 3. 12.
[b] Gal. 4. 6. Rom. 8. 15. 16.
[c] Rom. 5. 1. & 14. 17.
[d] Rom. 14. 17.
[e] Pſal. 8. 5, &c. Heb. 2. 7, 8.
[f] Rom. 14. 14. 1 Tim. 4. 2, &c.
[g] 1 Cor. 9. 19, 20.
[h] 1 Cor. 3. 22, 23. Heb. 1. 7.
[i] 1 Cor. 3. 22.
[k] Mat. 25. 34. 1 Pet. 1. 4.
[l] Act. 1. 25.

6. He hath a *recovery* of his [e] ſovereignty over the *creatures*, which he loſt by *Adam*'s fall: and from thence [f] *free liberty* of uſing all things which God hath not [g] reſtrained, ſo that he may uſe them with a *good* [h] *conſcience.* For to all things in *Heaven* and *Earth* he hath a ſure [i] title in this life; and he ſhall have the *Plenary* and peaceable [k] poſſeſſion of them in the life to come. Hence it is that all *Reprobates* are but uſurpers of all that they poſſeſs, and have no [l] place of their own but *Hell.*

7. He hath the aſſurance of God's Fatherly care and protection day and night over him; which care conſiſts in three things:

1. In

1. In [a] *providing* all *things neceſſary* for his Soul and Body concerning this life, and that which is to come; ſo that he ſhall be ſure ever, either to have enough, or patience to be content with that he hath.

2. In that God gives his *Holy Angels* as [b] *Miniſters* a charge to attend upon him always for his good; yea, in danger, to pitch their Tents about him for his ſafety, where ever he be: Yea, GOD's protection ſhall defend him as a [c] *cloud by day, and as a pillar of fire by night*; and his providence [d] *ſhall hedg him from the Power of the Devil.*

3. In that [e] *the eyes of the Lord are upon him, and his ears continually open to ſee his ſtate*, and to hear his complaint; and in his good time [f] to deliver him out of all his troubles.

[a] Mat. 6. 32. 2 Cor. 12. 14. Pſalm 23. Pſal. 34. 9, 10.

[b] Heb. 1. 14. Pſal. 34. 7. Pſal 91. 11.

[c] Iſa. 4. 5.

[d] Job 1. 10.

[e] Pſal. 34. 15. Gen. 7. 1.

[f] Pſal. 34. 19.

Thus far of the bleſſed Eſtate of the Godly and *Regenerate* Man in this life. Now of his bleſſed Eſtate in Death.

2. *Meditations of the bleſſed Eſtate of a Regenerate Man in his Death.*

WHen GOD ſends *Death* as his *Meſſenger*, for the *Regenerate Man*, he meets *him* half the way to heaven, for

for his [a] converſation, and [b] affection is there before him, *Death* is neither ſtrange nor fearful unto him. Not ſtrange, becauſe he [c] died daily; not fearful, becauſe whilſt he lived, he was dead; and his life was [d] *hid with God in Chriſt*. To die, unto him therefore, is nothing elſe in *effect*, but [e] *to reſt from his labour in this world*, to go [f] *home to his* [g] *Fathers houſe*, unto the [h] *City of the living God, the heavenly Jeruſalem, to an innumerable company of Angels, to the general Aſſembly and Church of the firſt born, to God the Judg of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant*. Whilſt his *body* is ſick, his *mind* is ſound; for *God* [i] *maketh all his bed in his ſickneſs*, and ſtrengtheneth him with Faith and Patience upon his bed of ſorrow: And when he begins to enter into the way of all the World, he giveth (like [k] *Jacob*, *Moſes*, and *Joſhua*) to his Children and Friends godly Exhortations and Counſels to ſerve the true *God*, to worſhip him truly all the days of their life. His bleſſed Soul breatheth nothing but *bleſſings*, and ſuch ſpeeches as ſavour a *ſanctified ſpirit*. As his outward man *decayeth*, ſo his inward man *increaſeth* and waxeth ſtronger. When the ſpeech of his Tongue falſereth, the ſighs of his heart ſpeak louder unto God; when the ſight of the eyes faileth, the *Holy Ghoſt* illuminates him inwardly with abundance of *ſpiritual light*. His ſoul feareth not, [l] but is bold to go *out of the Body, and*

a Phil. 3. 20.
b Col. 3. 2.
c 1 Cor. 1. 31.
d Col. 3. 3.
e Rev. 14. 13.
f 2 Cor. 5. 6.
g Joh. 14. 2,
h Heb. 12. 22, &c.
i Pſal. 41. 3.
k Gen. 49.
l 2 Cor. 5. 8.

and to dwell with her Lord. He ſigheth out with *Paul,* [a] Cupio diſſolvi, *I deſire to be diſſolved, and to be with Chriſt.* And with *David,* [b] *as the heart panteth after the water-brooks, ſo panteth my Soul after thee, O God. My ſoul thirſteth for God, for the living God; when ſhall I come and appear before God?* He prayeth with the Saints, [c] *How long, O Lord, which art holy and true?* [d] *Come Lord* JESUS, *come quickly.* And when the [e] appointed time of his diſſolution is come, knowing that he goeth to his [f] *Father* and *Redeemer* in the peace of a good Conſcience, and the aſſured perſwaſion of the forgiveneſs of all his ſins, in the blood of the Lamb. He ſings with bleſſed old *Simeon his* [g] Nunc dimittis; *Lord, now letteſt thou thy ſervant depart in peace,* &c. And ſurrenders up his Soul, as it were with his own hands, *into the hands of his heavenly Father,* ſaying with *David,* [h] *Into thy hands, O Father, I commend my ſoul, for thou haſt redeemed me O Lord thou God of truth.* And ſaying with *Stephen,* [i] *Lord Jeſus receive my ſpirit.* He no ſooner yields up his ſacred Ghoſt, but immediately the [k] holy *Angels,* who attended upon him from his *Birth,* unto his *Death,* [l] carry and accompany *his Soul* into Heaven, as they did the Soul of *Lazarus* into *Abraham's boſom,* which is the [m] *Kingdom of heaven,* whither *only good Angels* and *good works* do accompany the Soul; the one to deliver their [n] charge, the other to receive their [o] reward.

[a] Phil. 1. 23.
[b] Pſal. 42. 2.
[c] Rev. 6. 10.
[d] Rev. 22. 20.
[e] Job 14. 5.
[f] Pſal. 31. 5.
[g] Luke. 2. 29. Pſal. 37. 37. Iſa. 57. 2.
[h] Pſal. 31. 5.
[i] Acts 7. 59.
[k] Mat. 18. 10. Acts 12. 15. & 27. 23.
[l] Luke 16. 22.
[m] Mat. 8. 11. Luke 13. 28. Acts. 15. 10, 11. Eph. 1. 10. Heb. 11. 9. 10, 16. and 12. 22, 23. Luke 19. 9. and 9. 31.
[n] Pſal. 91. 11. Heb. 1. 14.
[o] Rev. 14. 13. and 22. 12.

The

The Body in convenient time, as the ſanctified [a] *Temple* of the *Holy Ghoſt*, the [b] *Members* of Chriſt, nouriſhed by his [c] Body, the [d] price of *the blood of the Son of God*, is by his fellow Brethren reverently laid to [e] ſleep in his grave, as in the *Bed of Chriſt*, in an aſſured hope to [f] awake *in the reſurrection of the Juſt*, at the laſt Day, to be partaker with the Soul of life and glory everlaſting. And in this reſpect not only the Souls, but the very Bodies of the faithful alſo are termed *bleſſed*.

Thus far of the Bleſſedneſs of the Soul and Body of the regenerate Man *in death*; Now let us ſee the Bleſſedneſs of his Soul and Body *after Death*.

a 1 Cor. 6. 19.
b 1 Cor. 6. 15.
c Mat. 26. 26.
d 1 Cor. 6. 20. 1 Pet. 1. 19.
e 1 Theſ. 4. 14. Act. 7. 6. and 8. 2.
f Dan. 12. 2. Joh. 5. 28. 29. Luke 14. 14. 1 Theſ. 4. 16, 17. Rev. 14. 13.

3. *Meditations of the bleſſed Eſtate of the Regenerate Man after Death.*

THis Eſtate hath three Degrees.

1. From the Day of *Death* to the *Reſurrection*.

2. From the *Reſurrection* to the pronouncing of the *Sentence*.

3. After the *Sentence*, *which laſts eternally*.

As ſoon as ever the *Regenerate man* hath yielded up his Soul unto Chriſt, the holy *Angels* take her into their cuſtody, and *immediately* [g] carry her into Heaven, and there preſent her [h] before Chriſt, where ſhe is crowned with a [i] *Crown of righteouſneſs* and *glory*; not which ſhe hath deſerved by her good *works*, but which God hath

g Luk. 16. 22.
h Heb. 1. 14. and 12. 24.
i 2 Tim. 4. 8. Rev. 2. 10. 1 Pet. 5. 4.

hath promiſed of his free *goodneſs* to all thoſe who of *love* have in this life unfeignedly *ſerved* him, and *ſought* his glory.

Oh, what joy will it be to thy *Soul!* which was wont to ſee nothing but *miſery* and *ſinners*, now to behold the face of *the God of glory*? yea, to ſee Chriſt welcoming thee, as ſoon as thou art preſented before *him* by the holy *Angels*, with an *Euge, bone ſerve! well done, and welcome, good and faithful ſervant*, &c. *enter into thy Maſters joy.* And what joy will this be, to behold *thouſand thouſands of Cherubins, Seraphims, Angels, Thrones, Dominions, Principalities, Powers?* All *the holy Patriarchs, Prieſts, Prophets, Apoſtles, Martyrs, Confeſſors*, and all the Souls of thy *Friends, Parents, Husbands, Wives, Children*, and the reſt of *God's Saints*, who departed before thee in the true Faith of Chriſt, ſtanding before *God's Throne* in *bliſs* and glory? if the *Queen of Sheba* beholding *the glory* and attendance given to *Solomon*, as it were *raviſhed* therewith, brake out and ſaid; *Happy are thy men, happy are theſe thy ſervants which ſtand ever before thee and hear thy wiſdom!* How ſhall thy *ſoul* be raviſhed to ſee her ſelf by grace admitted to ſtand with this glorious Company! to behold the bleſſed face of Chriſt, and to hear all the Treaſures of his Divine *Wiſdom!* How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* welcoming thee into their heavenly Society! for as they all *rejoyced* at *thy Converſion*, ſo will

Col. 1. 6.
Ephel. 1. 21.

1 King 10. 8.

Luke 15.

will they now be *much more joyful* to behold thy *Coronation:* and to ſee thee receive thy *Crown*, which was laid up for thee againſt thy *coming*. For there the *Crown* of Martyrdom ſhall be put on the head of a *Martyr*, who for Chriſt's Goſpel-ſake endured Torments; the *Crown of Virginity* on the Head of a Virgin, who ſubdued *Concupiſcence*; the *Crown of Piety* and *Chaſtity* on the head of them, who ſincerely profeſſed Chriſt, and kept their wedlock-bed undefiled; the *Crown* of good works on the good Alms-giver's head, who liberally relieved the Poor; the *Crown of incorruptible glory* on the head of thoſe Paſtors, who by their preaching and good example, have converted Souls from the corruption of ſin, *to glorifie God in holineſs of life*. Who can ſufficiently expreſs the rejoycing of this *heavenly company*, to ſee *thee thus crowned with glory*, arrayed *with the ſhining robe of righteouſneſs*, and to behold the *Palm of Victory* put into thy hand? Oh, *what gratulation will there be*, that thou haſt eſcaped all the miſeries of the World, the *ſnares* of the Devil, the pains of Hell, and obtained with them thy eternal reſt and happineſs? For there every one joyeth as much in another's happineſs, as in his own, becauſe he ſhall ſee him as much loved of God as himſelf. Yea, they have as many diſtinct joys, as they have copartners of their joy. And in this joyful and bleſſed ſtate, the *Soul* reſteth with Chriſt

1 Tim. 4. 8.

Rev. 7. 9.

Rev. 7. 9.

Christ in Heaven, till the Resurrection; when as the number of *her* fellow servants and brethren be fulfilled, which the Lord termeth but a little season.

The second degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be [a] *Dissolved*, and purified with Fire.

2. At the [b] sound of the last Trumpet, or *voice of Christ* the Archangel, the very same Bodies, *which the Elect had before* (though turned to dust and earth) shall arise again. And in *the same instant*, every Man's Soul shall re-enter into his own Body by vertue of the [c] resurrection of *Christ their Head*; and be [d] made alive, and rise out of *their Graves*, as if they did but awake out of their beds; and howsoever Tyrants hemangled their bodies in pieces, or consumed them to ashes, yet shall the *Elect* find it true at that day, *that not an hair of their head is perished.*

3. They shall come forth out of *their Graves*, like so many *Josephs* out of *prison*, or *Daniels* out of the *Lyons Den*, or *Jonahs* out of *the Whale's belly.*

4. All the Bodies of *the Elect* being thus made alive, shall arise in *that* [e] *perfection of Nature*, whereunto they should have attained by their natural temperament, if no impediment had hindred; and in that vigor of age, that a perfect Man is at about

[a] 2 Pet. 3. 10, 12, 13.
[b] 1 Cor. 15. 52. 1 Thess. 4. 16. Joh. 5. 28. Ezek. 37. 7, 8, &c.
[c] Rom. 8. 11. Phil. 3. 10, 11. 1 Thess. 4. 14.
[d] Rom. 5. 17. 1 Cor. 15. 22. Mat. 19. 30. 1 Thess. 4. 14. Dan. 6. 23. Par est potestas Dei ad instituendos, & restituendos homines. Athenagor.
[e] Isa. 65. 20.

bout 33 years old, each in their [a] *proper ſex.* Whereunto *Divines* think *the Apoſtle* alludeth, when he ſaith, [b] *Till we all come unto a perfect man, unto the meaſure of the age* (or ſtature) *of the fulneſs of Chriſt.* Whatſoever *imperfection*, was before in the body, (as *blindneſs*, *lameneſs*, *crookedneſs*) ſhall then be done away. *Jacob* ſhall not halt, nor *Iſaac* be *blind*; nor *Leah* bleer-ey'd, nor *Mephiboſheth* be *lame*; for if *David* would not have the *blind* and *lame* to come into his *houſe*, much leſs will *Chriſt* have *blindneſs* and *lameneſs* to dwell in his heavenly *Habitation. Chriſt* made *all the Blind to ſee, the Dumb to ſpeak, the Deaf to hear, the Lame to walk*, &c. that came to him to ſeek his grace on earth: much more will he heal all *their imperfections*, whom he will admit to *his glory in Heaven. Among thoſe Tribes there is not one feeble, but the lame man ſhall leap as an Hart; and the dumb man's tongue ſhall ſing*: And it is very probable, that ſeeing God created our *firſt Parents*, not *infants*, or *old men*, but of a perfect age or ſtature: the ἀνάπλασις, or *new Creation* from Death, ſhall every where be *more perfect* than the πλάσις or firſt frame of man from which he fell into the ſtate of the *Dead.* Neither is it like, that *infancy*, being *imperfection*, and *old age corruption*, can well ſtand with the ſtate of a *perfect glorified* body.

5. The Bodies of the *Elect* being thus raiſed, ſhall have four moſt excellent and ſupernatural *qualities*: For,

1. They

[a] Tertul. de Reſurrect. c. 6. Hier Epiſt. 27. & 61. Aug. lib. 12. de civit. Dei cap. 17. & omnes Theologi in 4. Sent. diſt. 1. 44.

[b] Eph. 4. 13. Ita communiter credunt Theologi in 4. Sent. diſt. 44. Vide Aug. de Civit. Dei. lib. 22. c. 15. & 16.

Pſal. 105. 37
Iſa. 35. 6.

1 Cor. 15.43.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of *Meat*, *Drink*, *Sleep*, and other former helps.

1 Cor. 15.41. Isa. 65.20. Aug. Ench. cap. 90.

2. In *incorruption*, whereby *they* shall never be *subject* to any manner of *imperfections*, *blemish*, *sickness*, or *Death*.

[a] Mat. 13.43. Luke 9. 31.

3. In [a] *Glory*, whereby their *bodies* shall *shine* as bright as the *Sun in the Firmament*, and *which* being made *transparent*, their Souls shall *shine through*, far more *glorious* than their Bodies. Three *glimpses* of *which glory* were seen: First, In [b] *Moses*'s face: Secondly, In *the* [c] *Transfiguration*: Thirdly, In *Stephen*'s [d] countenance. Three *instances* and *assurances* of the *glorification* of our Bodies at that glorious Day. Then shall *David* lay aside his *Shepherd*'s weed, and put on the *Robe* of the *King*'s Son *Jesus*, not *Jonathan*'s. Then every true *Mordecai*, (who mourned under the *Sackcloth* of this corrupt *flesh*) shall be arrayed with the King's *Royal Apparel*, and have *the Crown Royal* set upon his *head*, that all the World may see *how* it *shall be done to him whom the King of Kings delighteth to honour.* If now the rising of one Sun makes

[b] Exod. 34.29.
[c] Mat. 17. 2.
[d] Act. 6. 15.

1 Sam. 18.4.

Hest. 6. 4.

makes the morning ſo glorious; how glorious ſhall that day be when innumerable *millions of millions* of bodies of *Saints* and *Angels* ſhall appear more *glorious* than the brightneſs of the *Sun!* the *body of Chriſt* in glory ſurpaſſing all.

4. In [e] *Agility*, whereby our bodies ſhall be able to *aſcend*, and *meet the Lord at his glorious coming in the Air, as Eagles flying unto their bleſſed Carcaſs*. To this Agility of the Saints glorious bodies, the Prophet alludes, ſaying, [f] *They ſhall renew their ſtrength: They ſhall mount up with wings as Eagles: They ſhall run and not be weary: They ſhall walk and not faint*; And to this ſtate may that ſaying of *Wiſdom* be referred; *In the time of their Viſion, they ſhall ſhine, and run too and fro, as ſparks amongſt the ſtubble.*

And in reſpect of theſe four *qualities*, [g] *Paul* calleth the raiſed bodies of the *Elect*, *Spiritual*; for they ſhall be ſpiritual in *qualities*, but the ſame ſtill in ſubſtance.

And howſoever *ſin* and *corruption* make a man in this ſtate of *mortality lower* than *Angels*; yet ſurely when God ſhall thus *Crown him with glory and honour*, I cannot ſee how man ſhall be any thing *inferior* to *Angels*: For, are they *Spirits*; So is Man alſo in reſpect of his *Soul*? Yea

e Ubi volet ſpiritus, ibi erit & corpus. Auguſt.

Mat. 24. 28.

f Iſa. 40. 31.

Wind. 3. 7.

g 1 Cor. 15. 46. Spiritualia poſt reſurrectionem erunt corpora, non quia corpora eſſe deſiſtant, ſed quia ſpiritu vivificante ſubſiſtunt. Aug. lib. 13. de civit. Dei cap. 22. Pſal. 8. 5.

yea, more than this; they ſhall have alſo a ſpiritual body, *faſhioned like unto the glorious body* of the Lord Jeſus Chriſt, in whom Man's Nature is exalted by a *perſonal Union*, into the *Glory of the Godhead*, and individual ſociety of the *bleſſed Trinity*. An honour which he never vouchſafed *Angels*. And in this reſpect Man hath a prerogative above them. Nay, they are but *Spirits* appointed to be *Miniſters* unto the *Elect*: and as many of them, who at the firſt diſdained this Office, and would not keep their * firſt ſtanding, were for their pride † hurried into Hell. This leſſeneth not *the Dignity of Angels*, but extols the greatneſs of *God's love to Mankind*.

Phil. 3. 21.
Heb. 2. 16.
Heb. 1. 14.
Pſal. 91. 11.
* Jude ver. 6.
† 2 Pet. 2. 4.

But as for *all the Elect*, who at that ſecond and ſudden coming of Chriſt, ſhall be found *quick* and *living*, the [a] fire that ſhall burn up the corruption of the *world*, and the works therein, ſhall in a [b] *moment*, *in the twinkling of an eye*, overtake them as it [c] finds them, either *grinding* in the *Mill of proviſion*, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe; and ſo (burning up their droſs and corruption) of *mortal*, make them *immortal* bodies: and *this change* ſhall be unto them inſtead of Death.

[a] 2 Pet. 3. 10, 11, 12.
[b] 1 Cor. 15. 51.
[c] Luke 17. 31.

The Elect Souls apoſtrophe to the Body, at their firſt meeting in the Reſurrection.

Then ſhall the *Soul* with joyfulneſs *greet* her body, ſaying, O well met again *my dear Siſter*. How *ſweet is thy voice!* How comely is thy countenance, having lain *hid* ſo long in the clefts of the rocks, and in the

Cant. 2. 14.

the ſecret places of *the grave*, thou art indeed an habitation fit, not only for me to dwell in, but ſuch as the *H. Ghoſt* thinks meet to reſide in, as *his Temple* for ever. The Winter of our affliction is now paſt; the ſtorm of our miſery is blown over and gone. The Bodies of our Elect Brethren appear more *glorious* than the *Lilly-flowers on the Earth*, the time of ſinging *Hallelujahs* is come, and the voice of the Trumpet is heard in the Land. Thou haſt been my Yoke-fellow in the Lord's labours, and companion in perſecutions and wrongs for *Chriſt* and *his Goſpels ſake*; now ſhall we enter together into our Maſter's joy. As thou haſt born with me the *Croſs*, ſo ſhalt thou now wear with me the *Crown*. As thou haſt with me ſowed plenteouſly in tears, ſo ſhalt thou reap with me abundantly in joy. O bleſſed, ay *bleſſed be that God!* who (when yonder *Reprobates* ſpent their whole time in pride, fleſhly luſts, eating, drinking, and prophane vanities) gave us grace to join together in *watching*, *faſting*, *praying*, *reading the Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving *the holy Communion*, relieving *the Poor*, exerciſing (in all humility) *the works of Piety to God*, and walking conſcionably in *the Duties of our calling towards men*. Thou ſhalt anon hear *no mention* of thy ſins, for they are remitted and covered, but every *good work*, which *thou* haſt done for the *Lord*'s ſake, ſhall be rehearſed, and rewarded. Pſalm 32. 1.

Chear

Dan. 9. 21, &c.

Luk. 21. 28.

Cant. 2. 1, 3. Ver. 17.

Luke 17. 34, 35, 36.

1 Theſſ. 4. 17.

1 Cor. 6. 1, 3.

1 Cor. 6. 2, 3.

Rev. 22. 12.

2 Cor. 9. 6.

a 1 Theſ. 4. 17.

Chear up thy heart, for thy Judg is fleſh of thy fleſh, and bone of thy bone. Lift up thy head, behold theſe glorious *Angels*, like ſo many *Gabriels* flying towards us, to tell us, *That the day of our Redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the air. Lo, they are at hand: *Ariſe therefore, my Dove, my Love, my fair One, and come away.* And ſo like *Roes* or young *Harts*, they run with *Angels* towards Chriſt over the trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus *revived* and *glorified*, ſhall forthwith (by the *miniſtry of God's holy Angels*) be gathered from *all the quarters* and parts of the *world* and *caught up together in the Clouds, to meet the Lord in the Air*, and ſo ſhall come with him, as a part of his glorious train, to *judg the Reprobates and evil Angels*. The *twelve Apoſtles* ſhall ſit upon *twelve thrones* (next Chriſt) to judg the *twelve Tribes*, (who refuſed to hear the Goſpel preached by their Miniſtry) and all the Saints (in honour and order) ſhall ſtand next unto them, as Judges alſo, to judge the evil Angels and earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his ſervice than others: ſo ſhall their glory and reward be greater than others in that Day.

The place whither they ſhall be gathered unto *Chriſt*, and where *Chriſt* ſhall ſit in judgment, ſhall be in the a *Air*, over the *valley*

Valley of Jehoſophat, by Mount *Olivet*, near unto *Jeruſalem*, Eaſtward from the Temple as it is probable for four reaſons.

1. Becauſe the holy *Scripture* ſeems to intimate ſo much in plain words, [a] *I will gather all Nations into the valley of Jehoſhaphat, and plead with them there.* [b] *Cauſe thy mighty one to come down, O Lord, let the heathen be wakened, and come up to the valley of Jehoſhaphat; for there will I ſit to judge all the heathen round about. Jehoſhaphat* ſignifieth, *the Lord will judge.* And this Valley was ſo called, from the great [c] victory which the Lord gave [d] *Jehoſhaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of Mount *Seir*. Which victory was a type of the *final victory*, which *Chriſt*, the ſupreme *Judg* ſhall give his *Elect* over all their enemies in *that place*, at the laſt day, as all the *Jews* interpret it. See *Zech.* 14. 4, 5. *Pſalm* 51. 1, 2, *&c.* all agreeing that the place ſhall be *thereabouts*.

2. Becauſe that as *Chriſt* was *thereabouts* crucified, and put to open ſhame; ſo *over* that place his glorious Throne ſhould be erected in the *Air*, when he ſhall appear in *Judgment*, to manifeſt his *Majeſty* and *Glory*. For it is meet that *Chriſt* ſhould in that place judg the World with righteous Judgment, where he himſelf was *unjuſtly* judged and condemned.

3. Becauſe that ſeeing the Angels ſhall be ſent *to gather together the Elect from the four winds, from one end of heaven to the other*;

[a] Joel 3. 1. 2.
[b] Ver. 11. 12.
[c] 2 Chron. 30.
[d] Near this valley was Mount Moriah, where Abraham ſacrificed Iſaac. Gen. 22. Jacob ſaw Angels aſcending and deſcending on a ladder, Gen. 28. The Angel put up his Sword, and fire from heaven burnt the ſacrifice in Araunah's floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 3. 1. Chriſt preached the Goſpel, ſuffered his paſſion, and entred into his glory, Cath. in Gen. 28.

other; it is most probable, that the *place whither* they shall be gathered to, shall be near *Jerusalem*, and the *Valley of Jehoshaphat*; which [a] *Cosmographers* describe to be in the midst of the superfices of the Earth; if the *termini à quibus* be the four parts of the world, the *terminus ad quem* must be about the Center.

4. Because the *Angels* told the Disciples, that as they saw [b] *Christ* ascend from Mount *Olivet*, which is over the *Valley of Jehoshaphat*, so he shall in like *manner* come down from heaven. This is the opinion of [c] *Aquinas* and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious [d] *Throne*, and all the [e] *many thousands* of his *Saints* and *Angels*, shining more *bright* than so many *Suns* in glory, sitting about him; and the Body of *Christ* in glory and brightness surpassing them all: the Reprobates being separate and remaining *beneath* upon the earth (for *the right hand* signifies *a blessed, the left hand a cursed* estate) *Christ* will first pronounce the sentence of *Absolution* and bliss upon the *Elect*; First, because he will thereby *increase* the *grief* of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to [f] *Mercy* than to *Judgment*. And thus from his *Throne of Majesty* in the *Air*, he shall in the sight and hearing of all the World) pronounce unto his *Elect*, *Come ye blessed of my Father, and inherit the King-*

[a] The Sea beyond *Jordan* towards *Tyrus* cutteth the midst of the World. And *Ezech.* saith of *Jerusalem*, In medio gentium posui eam. That from *Sion*, as from a Center, the Law should be published to all Nations, and thereall Nations shall be judged according to the Law. Rom. 2. 12.

[b] Acts 1. 11.

[c] Richard. de Villa nova Thom. in 1. Sent. dist. 47, 48.

[d] Mat. 25. 31.

[e] Jude v. 14. Rev. 20. 11, 12. Mat. 19. 28. Hil. in Cant. 21. Ans. in Mat. c. 25.

[f] Psal. 145. 9. Isa. 28. 21.

Kingdom prepared for you from the beginning of the world, &c.

Ad pœnas tardus Deus est. & præmia velox. Mat. 25. 34.

Come ye] Here is our blessed *Union* with *Christ*, and by *him* with the whole *Trinity*.

Blessed] Here is our absolution from all sins, and our plenary endowments with all *Grace* and *Happiness*.

Of my Father] Here is the *Author*, from whom by *Christ* proceeds our *Felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* and possession.

Prepared] See God's Fatherly care for his chosen.

From the foundation of the World] O the free, eternal, unchangeable *Election* of God!

How much are those Souls bound to love God, who of his meer good will and pleasure chose and loved them, before they had done either *good or evil*.

Rom. 9. 3.

For I was hungry, &c.] O *the goodness of Christ*, who takes notice of all the *good works* of his Children to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself: *Come ye to me*, in *whom* ye have *believed*, *before ye saw me*, and whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*: *Come* now, from *labour* to *rest*; from *disgrace*, to *glory*; from the jaws of *Death*, to the joys of eternal *Life*;

John 20. 29. 1 Pet. 1. 8.

Mat. 5. 11. For my ſake ye have been *railed* upon, *reviled* and *curſed*. But now it ſhall appear, to all thoſe curſed *Eſaus*, that you are the true *Jacobs*, that ſhall receive your *heavenly Father's bleſſing*; and bleſſed ſhall you be. Your *fathers*, *mothers* and *neareſt kindred* forſook, and caſt you off, for my *truths ſake*, which you maintained; but now *my Father* will be unto you a *Father*, and you ſhall be his *ſons* and *daughters* for ever. You were caſt out of your *lands* and *livings*, and *forſook all for my ſake and the goſpels*; but that it may appear that you have not *loſt* your *gain*, but *gained* by your *loſs*, inſtead of an *earthly inheritance* and poſſeſſion, you ſhall poſſeſs with me the inheritance of my *heavenly kingdom*; where you ſhall be for love, *ſons*; for *birth-right*, *heirs*; for *dignity*, *kings*; for *holineſs*, *prieſts*; and you may be bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father* prepared and kept it for you ever ſince the *firſt foundation of the world was laid*.

Pſal. 27. 10.
Mat. 19. 29.
Joh. 20. 17.
2 Cor. 6. 18.

Immediately after this ſentence of *abſolution* and *benediction*, every one receiveth his *crown*, which *Chriſt* the *righteous Judg* puts upon their heads, as the reward which he hath promiſed of his *grace* and *mercy*, unto the *Faith* and *good works* of all them that *loved that his appearing*. Then every one taking his *crown* from his *head*, ſhall lay it down (as it were) at the *feet of Chriſt*; and proſtrating themſelves, ſhall with one *heart* and *voice*, in an heavenly ſort and conſort, ſay, *Praiſe*

2 Tim. 4. 8.
1 Pet. 5. 4.
Rev. 4. 10.

and

and Honour, and Glory, and Power, and Thanks be unto thee, O bleſſed Lamb, who ſitteſt upon the Throne, wert killed, and haſt redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God, Kings and Prieſts, to reign with thee in thy Kingdom for evermore. Amen.

Then ſhall they ſit in their *Thrones* and *Orders*, as Judges of the Reprobates, and evil Angels, by *approving* and *giving teſtimony* to the righteous ſentence and judgment of *Chriſt* the *ſupreme Judg*. 1 Cor. 6. 1. 2, 3, &c. Mat. 19. 13

After the pronouncing of the *Reprobates* ſentence and condemnation, *Chriſt* will perform two ſolemn *Actions*.

1. *The preſenting of all the Elect unto his Father, Behold, O righteous Father, theſe are they whom thou gaveſt me, I have kept them, and none of them is loſt. I gave them thy Word, and they believed it, and the world hated them, becauſe they were not of the world, even as I was not of the world. And now Father, I will that thoſe whom thou haſt given me, be with me where I am, that they may behold my glory, which thou haſt given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou haſt ſent me; and that thou haſt loved them, as thou haſt loved me.* John 17. 13 14, 23, 24.

2. Chriſt ſhall deliver up the Kingdom to God, even the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as he is *King*, *Prieſt*, *Prophet*, and 1 Cor. 15. 24.

ſupreme Head of the Church, he ſuppreſſed his *Enemies*, and ruled his *faithful People* by his Spirit, Word, and Sacraments. So that his *Kingdom of Grace* over his Church in this World ceaſing, he ſhall rule immediately as he is God, equal with the *Father* and the *H. Ghoſt*, in his *Kingdom of Glory* for evermore. Not that the dignity of his Manhood ſhall be any thing diminiſhed; but that the glory of his Godhead ſhall be more manifeſted; ſo that as he is God, he ſhall from thenceforth in *all fulneſs*, without all external means, rule *all in all*.

From this *Tribunal ſeat*, Chriſt ſhall ariſe, and with all his glorious company of *Elect Angels* and *Saints*, he ſhall go up *triumphantly* in order and array, unto *the Heaven* of Heavens, with ſuch an heavenly noiſe and muſick, that now may that ſong of *David* be truly verified, *God is gone up with a triumph, the Lord with the ſound of the trumpets, Sing praiſes to God, ſing praiſes, ſing praiſes unto our King, ſing praiſes: for God is King of all the earth, he is greatly to be exalted.* And that Marriage-ſong of *John*, *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready Allelujah; for the Lord God omnipotent reigneth.*

Pſalm 47. 5, 6, 7, 8.

Rev. 19. 6, 7.

The third and laſt degree of the bleſſed ſtate of a Regenerate Man after Death, begins after the pronouncing of the Sentence, and laſteth eternally without all end.

Medi-

Meditations of the bleſſed eſtate of a Regenerate Man *in Heaven, after he hath received his ſentence of* Abſolution, *before the Tribunal Seat of Chriſt, at the laſt day of Judgment.*

HEre my Meditation dazleth, and my Pen falleth out of my hand; the one being not able to conceive, nor the other to deſcribe that moſt excellent bliſs and eternal weight of glory (whereof *all the afflictions of this preſent life are not worthy*) which all the Elect ſhall with the bleſſed Trinity, enjoy from that time that they ſhall be received with Chriſt as joint-heirs into that everlaſting Kingdom of Joy. 2 Cor. 4. 17. Rom. 8. 18. Rom. 8. 17.

Notwithſtanding, we may take a ſcantling thereof, thus:

The Holy Scriptures ſet forth (to our capacity) the glory of our eternal and heavenly life after Death, in four reſpects:

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of thoſe Prerogatives.

1. *Of the Place.*

THE place is the *Heaven of Heavens*, or the *third Heaven* called *Paradiſe*, whither Chriſt (in his humane Nature) aſcended *far above all viſible heavens. The Bridegrooms chamber*, which by the firmament, as by an *azured curtain* ſpangled 1 Kings 8. 27. 2 Cor. 12, 24. Pſalm 19. 5. Mat. 25. 10.

with glittering *ſtars*, and glorious *planets*, is hid, that we cannot behold it with theſe corruptible eyes of Fleſh: The *Holy Ghoſt* (framing himſelf to our weakneſs) deſcribes the glory of that place, (which no man can eſtimate) by ſuch things as are moſt precious in the eſtimation of man. And therefore likeneth it to a great and a holy City, named the [a] *heavenly Jeruſalem*, where only God and his people ([b] *who are ſaved and written in the Lamb's book*) do inhabit, all built [c] *of pure gold, like unto clear glaſs, or cryſtal: the walls of jaſper-ſtone, the foundations of the walls garniſhed with twelve manner of precious ſtones, having* [d] *twelve gates, each built of one pearl:* [e] *three gates towards each of the four corners of the world; and at each gate an* [f] *Angel* (as ſo many Porters) *that* [g] *no unclean thing ſhould enter into it. It is* [h] *four-ſquare*, therefore perfect: *the length, the breadth, and height of it are equal*, 12000 *furlongs every way*; therefore glorious and ſpacious. *Through* [i] *the midſt of her ſtreets ever runneth the pure river of the water of Life, as clear as cryſtal*: therefore wholſom. [k] *And on either ſide the river is the Tree of Life*, ever growing: *which beareth twelve manner of fruits, and gives fruit every month*: therefore fruitful. *And the Leaves of the Tree are Health to the nations*: therefore healthy. There is therefore no place ſo glorious by Creation, ſo beautiful with delectation, ſo rich in poſſeſſion, ſo comfortable for habita-

[a] Rev. 21. 2, &c.
[b] Ver. 24. and 27.
[c] Ver. 18.
Ver. 11.
Ver. 19, 20.
[d] Ver. 21.
[e] Ver. 13.
[f] Ver. 12.
[g] Ver. 27.
[h] Ver. 16.
[i] Rev. 22. 1.
[k] Ver. 2.

habitation. For there the King is Chriſt; the law, is Love; the honour, Verity; the peace, Felicity; the life, Eternity. There is Light, without darkneſs; Mirth, without ſadneſs; Health, without ſickneſs; Wealth, without want; Credit, without diſgrace; Beauty, without blemiſh; Eaſe, without labour; Riches, without ruſt; Pleſſedneſs, without miſery; and Conſolation that never knows end. How truly may we cry out (with *David*) of this City, [a] *Glorious things are ſpoken of thee, O thou City of God:* and yet all theſe things are ſpoken but according to the weakneſs of our capacity. For Heaven exceedeth all this in glory, ſo far, as that [b] *no tongue is able to expreſs, nor heart of man to conceive the glory thereof:* as witneſſeth St. *Paul*, who was in it, and ſaw it. O let us not then dote ſo much upon theſe *woodden cottages*, and houſes of *mouldring clay*, which are but tents of ungodlineſs, and habitations of Sinners; but let us look rather, and long for *this heavenly city*, [c] *whoſe builder and maker is God, which he (who is not aſhamed to be called our God) hath prepared for us.*

[a] Pſal. 87. 3.

[b] 2 Cor. 12. 4. 1 Cor. 2. 5.

[c] Heb 11. 10. Heb. 11. 6.

2. *Of the Object.*

THe bliſful and glorious object of all *intellectual* and *reaſonable* Creatures in Heaven, is the *Godhead, in Trinity of perſons*, without which, there is neither *joy*, nor *felicity*, but the very *fulneſs of joy*, conſiſteth in *enjoying* the ſame.

This *Object* we shall enjoy two ways:

1. By a *Beatifical vision of God.*

2. By possessing an *immediate communion* with this Divine Nature.

The [a] *beatifical vision* of God is that only that can content the infinite mind of man. [b] For every thing tendeth to its center; God is the center of the Soul: therefore (like *Noah's Dove*) she cannot rest nor join with the return and enjoy him.

All that God testified upon *Moses*, could not satisfie his mind, unless he might [c] *see the face of God.* Therefore the whole Church prayeth so earnestly: [d] *God be merciful unto us, and cause his face to shine upon us.* When *Paul* once had seen this *blessed sight*, he (ever after) counted all the riches, and glory of the World (in respect of it) to be but [e] *dung*: and all his life after was but a *sighing* out, (*Cupio dissolvi*) [f] *I desire to be dissolved and to be with Christ.* And *Christ* prayed for all his Elect in his last prayer: that they might obtain *this blessed vision*; *Father, I will that they which thou hast given me, be* (Where?) *even where I am:* to what end; *that they may behold that my glory*, &c. If *Moses*'s face did so shine when he had been with God but forty days, and seen but his *back-parts*: how shall we shine, when we shall see him face to face for ever? *and know him as we are known, and as he is?* Then shall the Soul no longer be termed *Marah, bitterness*, but *Naomi, beautifulness*: for the Lord shall turn her *short bitterness*

[a] Visio Dei beatifica solo est summum bonum nostrum. Aug. l. de Trin. c. 13.

[b] Fecisti nos domine ad te, inquietum igitur est cor nostrum, donec requiescat in te. Aug. Confol. l. c. 1. &c.

[c] Exod. 33. 13.

[d] Psalm 67. 1. and 80. 1.

[e] Phil. 3. 8, 11.

[f] Phil. 1. 23.

[g] Joh. 17. 24.

Exod. 34. 29.

Exod. 33. 31.

1 Cor. 13. 12.

2 Cor. 3. 18.

1 John 3. 2.

bitterneſs to *eternal* beauty and bleſſedneſs, *Ruth* 1. 20.

The ſecond means to enjoy this object is by having an *immediate* and an *eternal Communion* with God in heaven. This we have, firſt by being (as members of Chriſt) united to his *Manhood*, and by the *Manhood* (perſonally united to the *Word*) we are united to him, as he is God: and (by his Godhead) to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a *juſt Judg*) to puniſh them; but (for lack of this Communion) they ſhall have neither grace with him, nor *glory* from him. For want of this Communion, the devils (when they ſaw *Chriſt*) cryed out, *Quid nobis tecum? what have we to do with thee, O Son of the moſt high God?* but (by virtue of this Communion) the *penitent ſoul* may boldly go and ſay unto *Chriſt*, (as *Ruth* unto *Boaz*:) *Spread, O Chriſt, the wing of the garment of thy mercy over thine handmaid; for thou art my kinſman.* This *Communion* God promiſed *Abraham*, when he gave him himſelf for his great reward; And *Chriſt* prayeth for his whole Church to obtain it. This Communion Saint *Paul* expreſſeth in one word, ſaying, *That God ſhall be all in all unto us.* Indeed God is now all in all unto us; but by means, and in a ſmall meaſure. But in Heaven, God himſelf immediately (in fulneſs of meaſure, without all means) will be unto us all *the good things*, that our ſouls and bodies can wiſh or deſire. *He himſelf*

Mark 5. 7.

Ruth. 3. 9.

Gen. 15. 1.

John 17. 20. 21.

1 Cor. 15. 28.

self will be *salvation and joy to our souls, life and health to our bodies, beauty to our eyes, musick to our ears, honey to our mouths, perfume to our noſtrils, meat to our bellies, light to our underſtanding, contentment to our wills, and delight to our hearts*; And what can be lacking, where God himſelf will be the [a] *ſoul of our ſouls*? Yea, all the ſtrength, wit, pleaſures, virtues, colours, beauties, harmony and goodneſs that are in men, beaſts, fiſhes, fowls, trees, herbs, and all creatures are [b] nothing but ſparkles of thoſe things, which are in infinite perfection in God. And in him we ſhall enjoy them in a far *more perfect* and bleſſed manner. *He himſelf* will then ſupply their uſe; nay, the beſt creatures (which ſerves us now) ſhall not have the honour to ſerve us then. There will be [c] *no need of the Sun, nor of the Moon to ſhine in that City, for the glory of God doth light it.*

No more will there be any need, or uſe of any *Creature*, when we ſhall enjoy the *Creator* himſelf.

When therefore we behold any thing that is excellent in any creatures, let us ſay to our ſelves; how much more excellent is he, who gave them this excelency? when we behold the wiſdom of *men*, who over-rule creatures ſtronger than themſelves; *out-run* the Sun and Moon in diſcourſe, preſcribing many years before, in what courſes they ſhall be [d] *eclipſed*, let us ſay to our ſelves, how admirable is the Wiſdom of God, who made men

[a] Anima animæ erit Deus. Ber.

[b] Non poteſt ſummus rerum conditor in ſe non habere quæ rebus a ſe conditis dedit: quemadmodum ſol aſtris. Hugo. l. 4. de anim. c. 15.

[c] Rev. 21. 23.

[d] Seneca de beneficiis. l. 2. c. 19.

men ſo wiſe! when we conſider the ſtrength of *Whales* and *Elephants*, the tempeſt of *Winds*, and terrour of *Thunder*, let us ſay to our ſelves, how *ſtrong* how *mighty*, how *terrible* is that God, that makes theſe mighty and fearful Creatures! when we taſte things that are delicately *ſweet*, let us ſay to our ſelves, O how *ſweet* is that God, from whom all theſe creatures have received their *ſweetneſs*! when we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us ſay, how fair is that God, that made theſe ſo fair!

And if our loving God hath thus provided us ſo many excellent delights, for our paſſage through this [a] *Bochim*, or valley of tears, what are thoſe pleaſures which he hath prepared for us, when we ſhall enter into the palace of our *Maſter's joy*! How ſhall our ſouls be there raviſhed with the love of ſo *lovely* a God! So glorious is the object of *heavenly Saints*; ſo aimable is the ſight of our *gracious Saviour*.

[a] Judg. 2. 5.

3. *Of the Prerogatives which the Elect ſhall enjoy in heaven*

BY reaſon of this Communion with God, the *Elect* in heaven ſhall have four ſuper-excellent *Prerogatives*.

1. They ſhall have the *Kingdom of heaven* for their [b] *inheritance*, and they ſhall be free [c] Denizons of the *heavenly Jeruſalem*. S. *Paul* (by being a free [d] Citizen of *Rome*, eſca-

[b] Mat. 25. 1 Pet. 1. 4.
[c] Eph. 2. 19. Heb. 12. 22.
[d] Act. 22. 26.

eſcaped whipping; but they who are once *free Citizens* of the heavenly *Jeruſalem*, ſhall ever be freed from the whips of eternal torments. For this freedom
Acts 22. 28. was bought for us, not with a great ſum of money, but with the *precious blood* of
1 Pet. 1. 18. the Son of God.

Rev. 5. 10, 1 Pet. 2. 9. Rom. 16. 10. 2. They ſhall be all *Kings* and *Prieſts ſpiritual* Kings to reign with CHRIST, and to triumph over Satan, the World and Reprobates; and *ſpiritual* Prieſts, to offer unto God the ſpiritual ſacrifice of
1 Pet. 2. 5. *Praiſe* and *Thanksgiving* for evermore.
Heb. 13. 15. And therefore they are ſaid to wear both Crowns and Robes. Oh what a comfort is this to *poor Parents*, that have many Children! if they breed them up in the fear of God, and to be true Chriſtians; then are they Parents to ſo many *Kings* and *Prieſts*.

Mat. 13. 43. 3. Their bodies ſhall *ſhine* as the brightneſs of the *Sun* in the Firmament, like
Phil. 3. 21. the glorious body of Chriſt, which ſhined
Acts 12. 6. *brighter* than the Sun at Noon, when it appeared to Saint *Paul*. A glimpſe of
Luke 9. 31. which glorious brightneſs appeared in
Mark 9. 30. the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. There-
1 Cor. 15. fore (ſaith the Apoſtle) it ſhall riſe a *glo-*
44. *rious body*, yea, a *ſpiritual body*; not in
Ver. 44. *ſubſtance*, but in *quality*; preſerved by *ſpiritual means*, and having (as an Angel) agility to aſcend or deſcend. O what an ho-
1 Theſſ. 4. 2. nour is it, that our bodies (falling more *vile* than a carrion) ſhould thus ariſe in

glory.

glory, like unto the body of the *of Son God!*

4. Laſtly, they (together with all the holy Angels) *there*, keep (without any labour to diſtract them) *a perpetual Sabbath*, to the glory, honour, and praiſe of the ever bleſſed *Trinity*, for the *creating*, *redeeming*, and *ſanctifying* of the Church: And for his Power, Wiſdom, Juſtice, Mercy, and Goodneſs, in the *Government* of Heaven and Earth. When thou heareſt a ſweet conſort of *Muſick*, meditate how happy thou ſhalt be, when (with the Choire of heavenly Angels and Saints) thou ſhalt ſing a part in that ſpiritual *Hallelujah*, in that *eternal bleſſed Sabbath*; where there ſhall be ſuch variety of pleaſures, and *ſatiety* of joys, as neither know *tediouſneſs* in doing, nor *end* in delighting.

4. *Of the effects of theſe Prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in Heaven, five notable Effects.

1. THey ſhall *know* God with a perfect *knowledge*, ſo far as Creatures can poſſibly comprehend the *Creatour*. For there we ſhall ſee, the *Word*, *the Creatour*; and in the *Word*, all *creatures* that by the *Word* were created; ſo that we ſhall not need to learn (of the things which were made) the knowledg of *him* by whom all things were *made*. The *excel-*

1 Cor. 1. 10. Aug. ſoliloq. cap. 36. Nihli notum in terra, nihil ignotum in cœlo.

excellenteſt creatures in this life are but as a [a] *dark veil*, drawn betwixt God and us; but when this veil ſhall be drawn aſide, then ſhall we ſee God [b] *face to face*, and *know him as we are known.*

We ſhall know the power of the *Father*, the wiſdom of the *Son*, the grace of the *Holy Ghoſt*, and the indiviſible nature of the bleſſed *Trinity.* And in him we ſhall know not only *all our friends*, (who died in the faith of Chriſt) but alſo all the faithful that ever were, or ſhall be. For,

1. [c] Chriſt tells the *Jews*, that they ſhall ſee *Abraham, Iſaac and Jacob, and all the Prophets, in the kingdom of God*; therefore we ſhall know them.

2. [d] *Adam* in his innocency knew *Eve* to be bone of his bone, and fleſh of his fleſh, as ſoon as he awaked; much more then ſhall we know our kindred, when we ſhall awake perfected and glorified in the Reſurrection.

3. The Apoſtles knew [e] *Chriſt* after his Reſurrection, and the *Saints which roſe with him, and appeared in the holy City.*

4. [f] *Peter, James* and *John* knew *Moſes* and *Elias* in the transfiguration; how much more ſhall we know one another, when we ſhall be all glorfied?

5 [g] *Dives* knew *Lazarus* in *Abrahnm*'s *boſom*; much more ſhall the Elect know one another in Heaven.

6. [h] Chriſt ſaith, that the twelve *Apoſtles* ſhall ſit upon twelve *thrones* to *judg* (at that day) the *twelve Tribes*, therefore they ſhall

a 1 Cor. 13. 12.

b 2 Cor. 3. 16. Res veræ ſunt in mundo inviſibili, in mundo viſibili umbræ rerum. Herm.

c Luke 13. 28.

d Gen. 2. 23.

e Mat. 27. 53.

f Mat. 17 4.

g Luke 16. 23.

h Mat. 19. 28.

[a] ſhall be known, and conſequently the reſt of the Saints.

7. Saint *Paul* ſaith, that at that day [b] *we ſhall know as we are known of God*; and [c] *Auguſtin* (out of this place) comforteth a Widow, aſſuring her, that as in this life, ſhe ſaw her Husband with external eyes, ſo in the life to come, ſhe ſhould know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts, *For all ſhall be made manifeſt one day.* See 1 *Cor.* 4. 5.

8. The faithful in the Old Teſtament are ſaid to be [d] *gathered to their Fathers*; therefore the knowledg of our Friends remains.

9. [e] *love never falleth away*; therefore knowledg, the ground thereof, remains in another life.

10. Becauſe the laſt day ſhall be a [f] *declaration of the juſt judgment of God*, when he ſhall reward every man according to his works; and if every mans work be brought to light, much more the *worker*. And if wicked men ſhall account for every [g] *idle word*, much more ſhall the idle ſpeakers themſelves be known. And if the Perſons be not known, in vain are the works made manifeſt. Therefore (ſaith the Apoſtle) [h] *Every man ſhall appear to account for the work that he hath done in his body*, &c. See *Wiſdom*, ch. 5. ver. 1. Though the reſpect of diverſities of degrees and callings in *Majeſtracy*, *Miniſtry*, and

a 1 Cor. 6. 2, 3.

b 1 Cor. 13. 12.

c Auguſt. ad Italicam viduam. Ep. 6.

d Gen. 25. 35. 2 King. 22.

e 1 Cor. 13. 8.

f Rom. 2. 5. Rev. 22. 12 Eccleſ. 12. 14. Rom. 2. 16.

g Mat. 12. 36

h 2 Cor. 5. 10.

1 Cor. 15. 24, 28. and *Oeconomy* ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as he is *Mediator*; and rule all in all, as he is God, equal with the Father and the Holy Ghoſt.

1 Cor. 13. 11. The greateſt *knowledg* that man can attain unto in this life, comes as far ſhort of the *knowledg* which we ſhall have in *Heaven*, as the knowledg of a *child* that cannot yet ſpeak plain, comes of the knowledg of the greateſt *Philoſopher* in the World. They who thirſt for *Knowledg*, let them long to be Students of this *Univerſity*. For all the light by which we know any thing in this World, is nothing but the very *ſhadow of God*; but when we ſhall know God in Heaven, we ſhall (in him) know the manner of the work of the *Creation*, the *myſteries* of the work of our *Redemption*; yea, ſo much knowledg as a Creature can poſſibly conceive and comprehend of the *Creator*, and his works. But whilſt we are in this life, we may ſay with *Job*, *How little a portion hear we of him?* And aſſure our ſelves with *Syracides*, that, *There are hid yet greater things than theſe be, and that we have ſeen but a few of God's works.*

Lumen eſt umbra Dei & Deus eſt lumen luminis. Plato, Poli. 6.

Job 26. 14.

Eccluſ. 42. 32.

2. They ſhall love God with *as pe fect* and *abſolute a love*, as poſſibly a creature can do. The manner of loving God, is to love him for himſelf; the *meaſure* is to love him *without meaſure*. For in this life (*knowing God but in part*) we *love* him but *in part*; but when the Elect in Heaven ſhall *fully* know God, then they will *perfectly*

1 Cor. 13. 12.

fectly love God. And for the infinite cauſes of love (which they ſhall know to be in him) they ſhall be infinitely raviſhed with the love of him.

3. They ſhall be *filled* with all manner of *divine pleaſures*. *At thy right hand* (ſaith *David*) *there are pleaſures for evermore*; Yea, *They ſhall drink* (ſaith he) *out of the river of pleaſures*. For as ſoon as the Soul is admitted into the *actual fruition* of the *beatifical* Eſſence of God; ſhe hath all the goodneſs, beauty, glory, and perfection of all Creatures (in all the World) *united together*, and at *once* preſented unto her in the ſight of God. If any be in love, there they ſhall enjoy that which is *more aimable*. If any delight in *fairneſs*, the faireſt beauty is but a *duſty ſhadow* to that; he that delights in *pleaſures*, ſhall there find infinite *varieties*, without either interruption of *grief*, or diſtraction of *pain*; he that loveth *honour*, ſhall there enjoy it, without the diſgrace of *cankered envy*; he that loveth *treaſure*, ſhall there poſſeſs it, and never be *beguiled* of it. There they *ſhall have knowledg* void of all *ignorance*; *health* that no *ſickneſs* ſhall *impair*; and *life* that no *death* can *determine*. In a word, look how far this *wide world* ſurpaſſeth for *light pleaſures*, and *comforts*, the dark and narrow *womb* wherein thou waſt conceived a *child*; ſo much doth the *World to come* exceed in *joys*, *ſolace*, and *conſolation*, this preſent World. How *happy* then ſhall we be, when this life is *changed*, and we *tranſlated*? thither.

Pſal. 16. 11. Pſal. 36. 8.

4. They

4. They shall be repleniſhed with an *unſpeakable* joy; [a] *In thy preſence* (ſaith *David*) *is the fulneſs of joy.* And this joy ſhall ariſe chiefly from the viſion of God, and partly from the ſight of all the holy *Angels*, and bleſſed *ſouls* of juſt and perfect men who are in bliſs and glory with him.

But eſpecially from the bliſsful ſight of Jeſus, the Mediator of the *New Teſtament*, our [b] *Emmanuel*, God made Man. His ſight will be the chief cauſe of our bliſs and joy. If the [c] *Iſraelites in Jeruſalem ſo ſhouted for joy, that the earth rang again, to ſee Solomon crowned*, how ſhall the Elect rejoyce in Heaven, to ſee *Chriſt* (the true *Solomon*) adorned with glory? If *John Baptiſt* at his preſence did [d] *leap in his mothers womb for joy*, how ſhall we exult for joy, when he will be, not only *with us*, but [e] *in us* in heaven? If the *wiſe men* rejoyced ſo greatly to find him, a [f] *Babe, lying in a manger*, how great ſhall the joy of the *Elect* be, to ſee him ſit (as a King) in his *celeſtial Throne*? If [g] *Simeon* was glad to ſee him an *Infant* in the *Temple*, preſented by the hands of the *Prieſts*, how great ſhall our joy be, to ſee him a *King*, ruling all things at the *right hand* of his *Father*? If [h] *Joſeph* and *Mary* were ſo joyful to find him in the midſt of the *Doctors*, in the *Temple*, how glad ſhall our Souls be, to ſee him ſitting as *Lord* among *Angels* in Heaven? This is that joy of our Maſter, which (as the Apoſtle ſaith) [i] *the eye hath not ſeen, the ear hath not heard, nor the heart*

a Pſal. 16. 11.

b Heb. 12 24.

c 1 Kin. 1. 40.

d Luke 1.44.

e Joh. 17. 22.

f Mat. 2. 10.

g Luke 2.28.

h Luke 2.46.

i Facilius dicerepoſſumus quid ibi non ſit, quam quid ibi ſit. Aug de ſym. lib. 3. 1 Cor. 2. 5. Mat. 25. 21

heart of man can conceive; which because it cannot enter into *us*, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate for *evermore*. Therefore it is termed *everlasting life*; and Christ saith, [a] *that our joy no man shall take from us*. All other joys (be they never so great) have an end. [b] *Ahasuerus*'s feast lasted an hundred and eighty days; but he and it and all his joys are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to *Angels*, to be *satiated* with all delights and joys, (but for a time) were much: but to enjoy them *for ever* without intermission of end, who can *hear* it, and not admire it? who can *muse* of it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal *joys*) counted all the [c] *riches* and *pleasures* of this life to be but *loss* and *dung*, in respect of that. And therefore (with unceasant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they [d] willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians*, *Merchants*, *Luke* 19. and eternal life, a *precious Pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, *Matth.* 13.

[e] *Alexander* hearing the report of the *great* riches

a Joh. 16. 22.

b Hest. 1. 3.

c Phil. 3. 8.

d Act. 2. 45.

e Plutarch. Apoph. Regum.

riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing? *Alexander* answered, That he prefer'd the riches of *India* (whereof he hoped shortly to be master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the *eternal riches of Heaven*, so *greatly* renowned (which they shall enjoy e're long) before the corruptible trash of the Earth, which lasts but for a season?

Abraham and *Sarah* left their *own* Country and possessions, to [a] *look for a City, whose builder and maker is God*; and therefore bought no land, but only a place of burial. *David* preferred *one day* in this place, before a thousand elsewhere; yea, [b] *to be a door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness.* [c] *Elias* earnestly besought the Lord to receive his Soul into his Kingdom, and went willingly (though in a [d] *fiery Chariot*) thither. Saint *Paul* (having once seen Heaven) continually [e] *desired to be dissolved, that he might be with Christ.* Saint *Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, [f] *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it self? *Christ* (a little before his death) prayeth his Father *to receive him into that excellent Glory.*

[a] Heb. 11. 10. 15, 16.

[b] Psal. 84. 10.

[c] 1 Kin. 19. 4.

[d] 2 Kin. 11. 5.

[e] Phil. 1. 23.

[f] Mat. 17. 4.

John 17. 5.

Glory. And the Apoſtle witneſſeth, that [a] *for the joy which was ſet before him, he endured the Croſs, and deſpiſed the ſhame.* If a Man did but once ſee thoſe *joys* (if it were poſſible) he would endure a hundred *deaths* to *enjoy* that happineſs but *one* day.

a Heb. 11. 2.

Saint [b] *Auguſtine* ſaith, That he would be content *to endure the torments of hell to gain this joy rather than to loſe it.* *Ignatius* (St. *Paul*'s Scholar) being threatned (as he was going to ſuffer) with the cruelty of Torments, anſwered with great courage of Faith; [c] *Fire, Gallows, Beaſts, breaking of my bones, quartering of my members, cruſhing of my body, all the torments of the devil together, let them come upon me, ſo I may enjoy my Lord Jeſus and his Kingdom.* The ſame conſtancy ſhewed [d] *Polycarp*, who could not by any terrours of any kind of death be moved to deny Chriſt in the leaſt meaſure. With the like reſolution anſwered [e] *Baſil* his perſecutors, when they would terrifie him with death; *I will never* (ſaid he) *fear Death, which can do no more than reſtore me to him that made me.* If [f] *Ruth* left her own Countrey, and followed *Naomi* her Mother-in-Law, to go and dwell with her in the land of *Canaan* (which was but a type of Heaven) only upon the fame which ſhe heard of the *God of Iſrael*, (though ſhe had no promiſe of any *portion* therein) how ſhouldſt thou follow thy *holy Mother the Church*, to go unto Chriſt, into the heavenly *Canaan*; wherein

b Serm. 31. de Sanctis.

c Hieron. in Catalog. Iren. l. 3. contra Valent.

d Euſeb. l. 4. cap. 16.

e Nazian. de vit. Baſil.

f Ruth 1. 16.

wherein God hath given thee an *eternal inheritance assured* by an holy Covenant, made in the word of God, *signed* with the *Bloud* of his Son, and *sealed* with his *Spirit* and Sacraments; this shall be thine *eternal happiness* in the Kingdom of Heaven, where thy life shall be a Communion with the *blessed Trinity*; thy joy, the presence of the Lamb; thy *exercise*, singing; thy ditty, *hallelujah*; thy *consorts*, Saints and Angels; where youth flourisheth, that never waxeth *old*; *beauty* lasteth, that never *fadeth*; love aboundeth, that never *coleth*; *health* continueth, that never *slacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself without delay, the aforesaid knowledg of God and himself.

THou seest therefore, *O Man*, how *wretched* and *cursed* thy state is, by *corruption* of nature, without Christ; insomuch, that whereas the Scriptures do liken wicked men unto *Lions*, *Bears*, *Bulls*, *Horses*, *Dogs*, and such like savage Creatures in their lives; it is certain, that the condition of an *unregenerate* man, is in his Death more vile than a *Dog*, or the filthiest Creature in the World. For the *Beast* (being made but for Man's use) when he dieth, endeth all his *miseries* with his *death*. But Man (endued with a *reasonable*, and *an immortal soul*, made after God's *image*, to serve God) when he ends

ends the miſeries of this life, muſt *account* for all his miſdeeds, and begin to endure thoſe miſeries that never ſhall know end. No creature but man is liable to yi ld at his death an account for his life. The brute creatures, not *having reaſon*, ſhall not be required to make any account for their *deeds*; and *good Angels*, though they *have reaſon*, yet ſhall they yield *no account*, becauſe they *have no ſin*. And as for evil *Angels*, they are without all *hope* already *condemned*, ſo that they need not make any further accounts; *man* only in *his death* muſt be God s *accountant* for his *l fe*.

On the other ſide thou ſeeſt (*O man*) how *happy* and bleſſed thy eſtate is, being truly *reconciled* unto God in *Chriſt*, in that (through the reſtauration of *God's Image*, and thy reſtitution into thy *ſovereignty* over other creatures) thou art in this life *little inferior* to the *Angels*; and ſhalt be in the life to come equal to the *Angels*. Yea, (in reſpect of thy nature, exalted by a *perſonal Union* to the *Son* of *God*, and by him to the glory of the *Trinity*) ſuperior to the *Angels*: a *Fellow-Brother* with Angels, in ſpiritual Grace, and everlaſting Glory.

Thou haſt ſeen how glorious and perfect God is, and how that all thy chief *bliſs* and *happineſs* conſiſteth in having an eternal *Communion* with his Majeſty.

Now therefore (O impenitent ſinner) in the bowels of *Chriſt Jeſus* I intreat thee, nay, I conjure thee as thou tendereſt thy

own ſalvation, ſeriouſly to conſider with me, how falſe, how vain, how vile are thoſe things which ſtill retain and chain thee in this wretched and curſed eſtate, wherein thou liveſt; and do hinder thee from the favour of God, and the hope of eternal life and happineſs.

Meditations on the hindrances, which keep back a Sinner from the Practice of Piety.

THoſe *hindrances* are chiefly ſeven.

1. *An ignorant miſtaking of the true meaning of certain places of the holy Scriptures, and ſome other chief grounds of Chriſtian Religion.*

The *Scriptures* miſtaken are theſe.

1. Ezek. 33. 14. 16. *At what time ſoever a ſinner repenteth him of his ſin, I will blot out all,* &c. Hence the carnal Chriſtian gathereth, *that he may repent when he will.* It is true, whenſoever a ſinner doth repent, God will forgive, but the Text ſaith not, that a ſinner may repent whenſoever he will, but when God will give him grace. Many (ſaith the Scripture) when they *would have repented*, were *rejected*, and *could not repent*, though *they ſought it carefully with tears.* What comfort yields this Text to thee, who haſt not repented, nor knoweſt whether thou ſhalt have grace to repent hereafter?

Heb. 12 17. Luke 13. 24. 27.

2. Matth. 11. 26. *Come unto me all you that labour and are heavy laden, and I will give you reſt.* Hence the *lewdeſt* man collects

lects that *he may come unto Christ when he list.* But he must know, that no man ever comes to *Christ* but he who (as *Peter* saith) *Having known the way of righteousness hath escaped the pollutions of this world through the knowledge of our Lord and Saviour Jesus Christ.* To * come unto Christ is to repent and believe; and this no man can do, unless his heavenly † Father draweth him by his grace.

2 Pet. 2. 20, 22.

* Isa. 1. 18. John 6. 35.

† Joh. 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, *who walk not after the flesh,* (as thou dost) *but after the Spirit,* which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners,* &c. True, but such sinners, who like St. *Paul,* are converted from their wicked life; not like *thee,* who still continuest in thy lewdness. For that *Grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.*

Tit. 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth,* &c. [*In a day,*] is not in the *Text*; which means not falling into *sin,* but falling into *trouble,* which his malicious enemy plots against the just, and from which God † delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose *falls* all men may see every day? but neither God, nor Man, can at any time see thy *rising again* by repentance.

† Psal. 34. 19.

6. Isa 64. 6. *All our righteousnesses are as filthy rags.* Hence the *Carnal* Christian gathers; that, seeing the *best works* of the *best Saints* are no better, then his are *good enough*; and therefore he needs not much grieve that his devotions are *so imperfect.* But *Isaiah* means not in this place the righteous *Works* of the *Regenerate*; as fervent *Prayers* in the name of God; charitable *Alms* from the bowels of *mercy*; suffering in the Gospels defence, the spoil of goods, and spilling of blood, and such works, which Saint *Paul* calls the *fruit of the Spirit*: Gal. 5. 22. But the Prophet making an *humble confession* in the name of the Jewish *Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God, as *Lepers* are by their infected sores and pollated cloaths from Men, their chiefest *Righteousness* could not but be abominable in his sight. And though our *best works*, compared with *Christ's righteousness*, are no better than *unclean rags*; yet in *God's* acceptation for *Christ's* sake they are called [a] *white raiment*; yea, [b] *pure fine linnen, and shining*; far unlike the [c] *Leopard's spots and* [d] *filthy garments.*

a Rev. 3. 18.
b Rev. 19. 8.
c Jer. 13. 23.
d Zech. 3. 4.

7. James 3. 2. *In many things we sin all*; True, but God's children *sin not in all things*, as thou do'st, without either *bridling* their lusts or *mortifying* their corruptions; and *though the reliques of sin* remain in the dearest children of God, that they had need daily to cry, *Our Father which art*

in

in heaven, forgive us our treſpaſſes; yet in the *New Teſtament*, none are properly called *Sinners*, but the *unregenerate*; but the *Regenerate* in reſpect of their zealous *endeavour* to ſerve God in unfeigned holineſs are every where called Saints; Inſomuch that St. *John* ſaith, that *whoſoever is born of God ſinneth not*; that is, liveth not in *wilful filthineſs*, ſuffering ſin to reign in him as thou do'ſt. Deceive not thy ſelf with the name of a Chriſtian; whoſoever liveth in any cuſtomary groſs ſin, he liveth not in the ſtate of grace. *Let therefore* (ſaith St. *Paul*) *every one that nameth the name of Chriſt depart from iniquity*. The regenerate ſin but upon frailty; they repent, and God doth pardon; therefore they † ſin not to death. The Repro'bate ſin maliciouſly, ſinfully, and delight therein, ſo that by their good will, ſin ſhall leave them before they leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal (ſaith St. *John*) or rather immortal, as ſaith St. *Paul Rom.* 2. 5. It is no excuſe therefore to ſay, we are all Sinners. True Chriſtians, thou ſeeſt, are all Saints.

e Gal. 1. 15. Rom. 5. 8. John 9. 31.

1 John 3. 9. 1 John 5. 18.

2 Tim. 2. 19

† 1 John 5. 16.

Ibid.

8. *Luke* 23. 43. The Thief converted at the laſt gaſp, was received to *Paradiſe*; What then? If I may have but time to ſay when I am dying, *Lord, have mercy upon me*, I ſhall likewiſe be ſaved. But what if thou ſhalt not? And yet *many in that day ſhall ſay, Lord, Lord*; and the Lord will not know them. The Thief was ſaved,

Matth. 2. 27.

for he repented; but his fellow had no grace to repent, and was damned. Beware therefore leſt truſting to too late repentance, at thy laſt end on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. 7. *The blood of Jeſus Chriſt cleanſeth us from all ſin.* And 1 John 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous,* &c. Oh comfortable! But hear what St. *John* ſaith in the ſame place; *My little children, theſe things write I unto you, that ye ſin not.* If therefore thou leaveſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. *Where ſin abounded, grace did abound much more.* O ſweet! But hear what St. *Paul* addeth; *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound; God forbid. How ſhall we that are dead to ſin live any longer therein,* Rom. 6. 1, 2. This place teacheth us not to preſume; but that we ſhould not deſpair. None therefore of theſe Promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken, are theſe:

1. From the doctrine of *Juſtification* by Faith only; a carnal Chriſtian gathereth, *That good works are not neceſſary.* He commends others that do good works, but he perſwades himſelf that he ſhall be ſaved by his Faith, without doing any ſuch

ſuch matter. But he ſhould know, that though good works are not neceſſary to *juſtification*, yet they are neceſſary to ſalvation, *for we are Gods workmanſhip created in Chriſt Jeſus unto good works, which God hath predeſtinated that we ſhould walk in them.* Whoſoever therefore in *years of diſcretion* bringeth not forth *good works* after he is *called*, he cannot be ſaved, neither was he ever predeſtinated to life eternal. Therefore the Scripture ſaith, that * *Chriſt will reward every man according to his works*; *Chriſt* reſpects in the *Angels* of the 7 *Churches* nothing but their *works*, and at the laſt day he will give the heavenly *inheritance* only to them who have done *good works*, [a] in feeding the *hungry*, cloathing the *naked*, &c. At that day [b] *righteouſneſs* ſhall wear the Crown. No *righteouſneſs*, no *crown*, no *good works* (according to a mans talent) no reward from God, unleſs it be [c] *vengeance*. To be rich in *good works*, is the ſureſt foundation of our *aſſurance* [d] to *obtain eternal life*. For *good works* are the true fruits of a true *faith*, which apprehendeth Chriſt and his obedience unto ſalvation. And no other faith [e] *availeth in Chriſt, but that which worketh by love*; and (but in the *act of juſtification*) that faith which *only juſtifieth is* * *never alone*, but *ever* accompanied with *good works*, as the Tree with his fruits, the Sun with his light, the fire with his heat, the water with his moiſture. And the *faith*, which doth not juſtifie *her ſelf* by *good works* before

Eph. 2. 10.

Fulk Rhem. Teſt. Ann. in Eph. 2. 2.

* Rom. 2. 6. 2 Cor. 9. 6. Rev. 22. 12. Rev. 2. 2.

a Mat. 25. b 2 Tim. 4. 8.

c Rom. 2. 9.

d 1 Tim. 6. 19.

e Gal. 5. 6.

* Fides ſola non eſt ſola: Fides ſola juſtificat, ut oculus ſolus videt.

men, is but a [f] *dead faith*, which will never justifie a mans soul before God. But a justifying faith [g] *purifieth the heart*, and [h] *sanctifieth* the whole man throughout.

II. From the Doctrine of God's *eternal* [i] *Predestination*, and unchangeable *Decree*, he gathereth, that *if he be predestinated to be saved, he cannot but be saved; if to be damned, no means can do any good.* Therefore all works of *Piety* are but in vain. But he should learn that *God* hath *predestinated to the means, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the [k] end, he hath likewise predestinated to be first called, justified *and made conformable to the Image of his Son*, which is the [l] means. And *they* (saith St [m] *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the spirit.* If therefore upon thy calling thou conformest thy self to the *Word and Example* of Christ thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not God's *predestination*, but thine own *sin* and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion, it shall appear, both to [n] *Angels* and [o] Men, that thou didst belong to his *Election*. If thou wilt not, why should God save thee?

III. When a carnal Christian *hears* that *Man*

f James 2. 26.
g Acts. 15. 9.
h Act. 16. 18. 1 Thes. 5. 23.
i Mat. 25. 34. Ephes. 1. 4. Eccles. 3. 14.
k 1 Pet. 1. 9.
l Rom. 8. 29. 30.
m John 15. 16.
n 1 Pet. 1. 2. Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem in veneris, certus esto, te esse electum.
n Luke 15. 10.
o ver. 24.

Man hath not free will unto good; he looſeth the *reins* to his own corrupt will, as tho it lay not in him to bridle, or to ſubdue it; *Implicitly* making God the Author of ſin in ſuffering Man to run into this neceſſity. But he ſhould know, that God gave *Adam* free will, to ſtand in his [a] integrity if he would; but *Man* abuſing his free-will, loſt both himſelf and it. Since the Fall, *Man* in his *ſtate of corruption* hath free-will to *evil*, but not to *good*; for in this ſtate [b] *we are not* (ſaith the Apoſtle) *ſufficient to think a good thought*. And God is not bound to reſtore us what we loſt ſo wretchedly, and take no more care to recover again. But as ſoon as a man is regenerated, the *grace of God freeth his will unto good*, ſo that he doth all the good things he doth with a free-will: for ſo the Apoſtle ſaith, *that* [c] *God of his own good pleaſure, worketh both the will and the deed in us*; *who* (as the Apoſtle expoundeth) [d] *cleanſe our ſelves from all filthineſs of fleſh and ſpirit, and finiſh our ſanctification in the fear of God*. And in *this ſtate every true Chriſtian* hath free-will; and as he increaſeth in *grace*, ſo doth his will in *freedom*; *for* [e] *when the Son ſhall make us free, then ſhall we be free indeed; and* [f] *where the ſpirit of the Lord is, there is liberty*: for the holy ſpirit draws their minds not by *coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their minds to know the truth; by changing their hearts to

[a] Magnas homo liberi arbitrii vires cum conderetur accepit, ſed eas peccando amiſit. Aug. de ſpirit. & lit. cap. 3. Eccleſ. 7. 29. Homo male utens libero ſuo arbitrio, & ſe & liberum ſuum arbitrium perdidit. Aug. Ench. ad Laur. cap. 30.

[b] 2 Cor. 3. 5

Per lapſum arbitrii libertas innaturalibus manet, in ſupernaturalibus amiſſa eſt, donec gratia reſtituatur.

[c] Phil. 2. 12, 13. Acti agimus. The will is paſſive in receiving the firſt grace, afterwards active in all goodneſs.

[d] 2 Cor. 7. 1. [e] John 8. 36. Liberum arbitrium non niſi gratia Dei efficitur liberum. Aug. ad Col. c. 17. [f] 2 Cor. 3. 17.

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem. Aug. de grat.

love the known truth; and by enabling every one of them (according to the *measure* of *grace* which he hath received) to do the good which he loveth; but thou wilt not use the freedom of thy will so far as God hath freed it; for thou do'st many times wilfully (against God's Law, to the hazard of thy Soul) that which (if the King's Laws forbid under the penalty of death, or loss of thy wordly Estate) thou wouldst not do. Make not therefore thy want of free-will unto good *to be so much the cause of thy sin*, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears *that no man (since the Fall) is able to fulfil the Law of God, and keep all his Commandments*, he boldly presumes to sin, as others do; he contents himself with a *few good thoughts*; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn that though (since the *Fall*) no man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in *truth*, though he cannot in absolute perfection. Thus with *David*, *they* [g] *apply their hearts to fulfil Gods Commandments always unto the end.* And then the [h] *spirit of grace*, which was promised

[g] Psalm 119. 112.
[h] Joel 2. 28. 29.

to

to be *more abundantly poured forth under the Goſpel, helpeth* them in their good *endeavours*, and aſſiſteth them, to do what he commands them to do. And in ſo doing God accepteth their [a] good will and endeavour, inſtead of perfect fulfilling of the Law, ſupplying out of the merits of *Chriſt*, who fulfilled the Law for us, whatſoever wanteth in our *obedience*. And in this reſpect Saint *John* ſaith that [b] *God's Commandments are not burthenous*. And St. *Paul* ſaith, [c] *I am able to do all things through the help of him that ſtrengthereth me*. And *Zachary* and *Elizabeth* are ſaid to walk [d] *in all the Commandments of the Lord without reproof*. Hereupon Chriſt [e] commends to his diſciples, the *care of the keeping of his Commandments*, as the trueſt *teſtimony* of our love unto him. So far therefore doth a man love Chriſt, as he makes Conſcience to walk in his Commandments, and the more unto Chriſt is our *love*, the leſs will our pains ſeem in keeping his Law. The Laws curſe (which under the Old Teſtament was ſo terrible) is, under the New (by the death of *Chriſt*) aboliſhed to the regenerate; the rigour which made it ſo impoſſible to our nature before, is now to *the new born*, ſo *mollified* by the *ſpirit*, that it ſeems *facile* and *eaſie*. The *Apoſtles* indeed preſſed on the *unconverted* Jews and Gentiles, the *impoſſibility* of keeping the Law by ability of nature *corrupted*. But when they have to do with regenerate Chriſtians; they require to *the*

Zech. 12 10. Quod jubet. juvat. Aug.

a 2 Cor. 8. 12.

b 1 John 5. 3.

c Phil. 4. 13.

d Luke 1. 16.

e John 15 10.

the Law (which is the rule of righteousness) *true* [a] *obedience in word and deed*; *the* [b] *mortifying of their members*; *the* [c] *crucifying of the flesh with the affections and lusts thereof*, [d] *resurrection to newness of life*, [e] *walking in the spirit*, [f] *overcoming of the world by faith*, so that though no *Man* can say as *Christ*, [g] *which of you can rebuke me of sin?* yet every regenerate Christian can say of himself, Which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Swearer*, *Drunkard*, *Thief*, *Usurer*, *Oppressor*, *Proud*, *Malicious*, *Covetous*, *Prophaner of the holy Sabbath*; *a Lyar*, *a neglecter of God's Publick Service*, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by *God's Law*, then God [h] gives him over to be led by his own lusts, the surest sign of a *reprobate* sense. Thus the Law, which since the fall, no man *by his own natural ability* can fulfil, is fulfilled *in truth*, of every true regenerate Christian, through the *gracious* assistance of [i] *Christ's Holy Spirit*. And this *Spirit God* will [k] give to every Christian that will *pray* for it, and *incline* his *heart* to keep his *Laws*.

V. When the unregenerate man hears, *that God* [l] *delights more in the inward mind, than in the outward man*: then he feigneth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the *Church*; that he puts on his Hat at singing of *Psalms*, and the publick

[a] Rom. 15. 18.
[b] Col. 3. 5.
[c] Gal. 5. 24. Rom. 6. 12. 13.
[d] Rom. 6. 4, 5. Rom. 5. 11.
[e] Gal. 5. 25.
[f] 1 John 5. 4.
[g] John 8. 46.
[h] Rom. 1. 24, 28.
[i] Rom. 8. 9, &c. Aug. optat. ut Pelagius agnoscat, posse legem præstare per gratiam Christi & pacem fore edicit.
[k] Luke 11. 13. James 1. 5.
[l] Deus magis delectatur affectu quam effectu. Amb.

publick *Prayers*; which the prophane Varlet would not offer to do in the presence of a Prince or Noble-man. And so that he keep his mind unto *God*, he thinks he may *fashion himself* (in other things) to the *world*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own *pleasures*. But know, O carnal man, that *Almighty God* will not be served by halfs, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward man without* the inward heart, as *hypocrisie*; so he counts the inward service without all external reverence, to be meer *prophaneness*: he requireth both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation*: lift up thine eyes and thy hand, in testimony of thy *confidence*, hang down thy *head*, and smite thy *breast* in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him holily, serve him wholly, serve him only; for *God*, and the *Prince* of this world, are two contrary † *masters*, and therefore no man can possibly serve both.

† Mat. 6. 24

VI. The unregenerate Christian holds the *hearing of the Gospel preached, to be but an indifferent matter*, which he may use or not use at his pleasure; but whosoever thou art, that wilt be assured in thy heart that thou art one of Christ's

Elect

Elect Sheep; thou must have a special care and conscience (if possibly thou canst) to *hear Gods Word Preached.* For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath [a] *predestinated to be saved*; therefore it is called [b] *the power of God unto salvation to every one that believeth.* And where this Divine Ordinance is not, the [c] people perish, and whosoever shall refuse it, [d] it *shall be more tolerable for the Land of Sodom and Gomorrah, in the day of Judgment, than for those people.* Secondly, the preaching of the Gospel is the [e] Standard or Ensign of Christ, to which all Souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the *Lord's day*, he is none of Christ's people, that [f] flocks not unto it; neither shall any drop of the [g] rain of his Grace light on their souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* [h] begetteth *faith* in our hearts, without [i] which we cannot please God. *If the hearing of Christ's voice* be the chief mark of *Christ's* Elect [k] sheep, and of the [l] Bridegrooms friends, then must it be a *fearful mark* of a reprobate [m] *Goat*, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, *for by* [n] *this foolishness of preaching it pleaseth God to save them which believe.* Their state is therefore fearful, who live in peace without caring for the preaching of the Gospel.

a Act. 13.48.
b Rom. 1. 16.
c Prov. 29. 18.
d Mat. 10. 22.
e Isa. 11. 1.
f Isa. 2. 2, 3.
g Zach. 14. 17.
h Rom. 10. 14.
i Heb. 11. 6.
k Joh. 10. 27.
l John 3. 29.
m Heb. 2. 3. John 8. 47.
n 1 Cor. 1. 11.

Can

Can men look for God's *mercy*, and deſpiſe *his means*? [a] *he* (ſaith *Chriſt* of the Preachers of his Goſpel) *that deſpiſeth you, deſpiſeth me.* [b] *He that is of God, heareth God's Word; ye therefore hear them not, becauſe ye are not of God.* Had not the [c] *Iſraelites* heard *Phineas*'s meſſage, they had never wept. Had not the *Baptiſt* preached, the *Jews* had never [d] mourned. Had not they who crucified *Chriſt*, heard *Peter's* Sermon, their hearts had never been [e] *pricked*. Had not *the Ninivites* heard *Jonas* [f] *preaching*, they had never *repented*; and if thou wilt not [g] *hear* and [h] *repent*, thou ſhalt never be ſaved.

VII. The opinion that the Sacraments are but *bare ſigns and ſeals of God's promiſe and grace unto us*, doth not a little hinder *Piety*; whereas indeed, they are ſeals as well of our *ſervice* and *obedience* unto God; which *ſervice*, if we perform not unto him, the *Sacraments* ſeal no Grace unto us. But if we receive them upon the reſolution, to be *his faithful* and *penitent* ſervants, then the *Sacraments* do not only ſignifie and offer, but alſo *ſeal* and *exhibit* indeed the inward *ſpiritual grace*, which they outwardly *promiſe* and *repreſent*; and to this end *Baptiſm* is called *the* [i] *waſhing of Regeneration, and renewing of the Holy Ghoſt*; and the *Lord's Supper*, [k] *The Communion of the Body and Blood of Chriſt*. Were this truth believed, the *holy Sacrament* of the *Lord's Supper* would be *oftner* and with *greater reverence received*.

VIII. The laſt, and not the leaſt block whereat

[a] Luke 10. 16.
[b] John 8. 47.
[c] Judg. 2. 1. &c.
[d] Luke 7. 32, 33.
[e] Acts 2. 37.
[f] Jon. 3. 5.
[g] Prov. 28. 9.
[h] Luk. 13. 5.
[i] Tit. 3. 5.
[k] 1 Cor. 10. 16.

whereat *Piety* ſtumbleth in the courſe of Religion, is by adorning *vices* with the names of Virtues, as to call drunken *carouſing*, drinking of *healths*; ſpilling innocent *blood*, *Valour*; *Glattony*, *Hoſpitality*; *Covetouſneſs*, *Thriftineſs*; *Whoredom*, loving a *Miſtreſs*; *Simony*, *Gratuity*; *Pride*, *Gracefulneſs*; *Diſſembling*, *Complement*; Children of *Belial*, *Good Fellows*; *Wrath*, *Haſtineſs*; *Ribaldry*, *Mirth*. So on the other ſide, to call *Sobriety* in words and actions, *Hypocriſie*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superſtition*; *Zeal* in Religion, *Puritaniſm*; *Humility*, *Crouching*; ſcruple of *Conſcience*, *Preciſeneſs*, &c. And whilſt thus we call *evil good*, and *good evil*, true *Piety* is much hindred in her *progreſs*. And thus much of the firſt hindrance of *Piety*, by miſtaking the true ſence of ſome *ſpecial places* of Scripture, and grounds of Chriſtian Religion.

The ſecond hindrance of Piety.

2. *The evil example of great perſons.* The *practice* of whoſe *prophane lives* they prefer for their imitation, before the *Precepts* of God's holy *word*. So that when they ſee the *greateſt Men* in the *State*, and many chief *Gentlemen* in their *Country*, to make neither care nor *conſcience* to *hear Sermons*, to receive the *Communion*, nor to ſanctifie the *Lord's Sabbath*, &c. but to be *Swearers*, *Adulterers*, *Carouſers*, *Oppreſſors*, &c. Then they think that the uſing of theſe holy Ordinances, are not matters of ſo great moment; for if they were, ſuch great and wiſe

wiſe *Men* would not ſet ſo little by them. Hereupon they think, that Religion is not a *matter of neceſſity*. And therefore where they ſhould (like Chriſtians) row againſt the ſtream of impiety towards Heaven, they ſuffer themſelves to be carried with the multitude *downright into Hell*, thinking it impoſſible that God will ſuffer ſo many to be damned. Whereas, if the god of this world had not blinded *the eyes of their minds*, the Holy Scriptures would teach them, that [a] *Not many wiſe men after the fleſh, not many mighty, not many noble are called*, &c. but that for the moſt part the [b] *poor receive the Goſpel*; and *that* [c] *few rich men ſhall be ſaved*. And, *that howſoever many are called, yet the choſen are but few*. [d] Neither did the *multitude* ever ſave any from damnation. As God hath advanced men in greatneſs above others, ſo doth God expect, that they in Religion and Piety ſhould go before others; otherwiſe *greatneſs* abuſed (in the time of their *Stewardſhip*) ſhall turn to *their greater condemnation* in the day of their *accounts*. At what time *ſinful great* and mighty men, as well as *the pooreſt ſlaves and bondmen*, ſhall wiſh, *that the Rocks and Mountains may fall upon them, and hide them from the preſence of the Judg, and from his juſt deſerved wrath*. It will prove but a miſerable ſolace, to have a *great company of great men* partakers with thee, of thine eternal torments. The multitude of ſinners, doth not extenuate, but aggravate ſin, as

a 1 Cor. 1. 26.

b Mat. 11. 5.
c Mat. 19. 23, 24.
d Mat. 22. 14.

Potentes potenter cruciabuntur Sap.

Rev. 6. 15, 16, &c.

as in *Sodom*. Better is it therefore with a few to be ſaved in the *Ark*, than with the *whole world* to be *drowned* in the *flood*. Walk with the few *Godly*, in the Scriptures *narrow path to Heaven*; but *crowd* not with the *godleſs multitude*, in the *broad way to Hell*. Let not the examples of irreligious great men hinder thy *repentance*; for their *greatneſs* cannot at that day exempt themſelves from their own moſt grievous puniſhment.

Mat. 7. 13. Exod. 23. 2.

The third hindrance of Piety.

3. *The long eſcaping of deſerved puniſhment in this life. Becauſe ſentence* (ſaith *Solomon*) *is not ſpeedily executed againſt an evil worker; therefore the hearts of the children of men are fully ſet in them to do evil, not knowing that the bountifulneſs of God a leadeth them to repentance.* But when his patience is abuſed, and mans ſins are ripened, his *Juſtice* will at once both [b] begin and *make an end* of the ſinner; and he will recompence the *ſlowneſs* of his *delay*, with the *grievouſneſs* of his puniſhment. Though they were ſuffered to run on the ſcore all the days of their life; yet they ſhall be ſure to pay the utmoſt farthing, at the day of their death. And whilſt they ſuppoſe themſelves to be *free* from Judgment, they are already ſmitten with the heavieſt of God's Judgments, a [c] heart that cannot repent. The *ſtone* in the reins or bladder, is a grievous pain that kills many a man's body; but there is no diſeaſe to the *ſtone* in the *heart*, whereof

Eccleſ. 8. 11.

a Rom. 2. 4. 2 Pet. 3. 10.
b 1 Sam. 3. 12. Ezek. 39. 8.

c Rom. 2. 5. ἀμετανόητον καρδίαν Cor pœnitere neſcium.

whereof [a] *Nabal* died, and which killeth millions of Souls. They refuſe the tryal of Chriſt and his Croſs; but they are ſtoned by Hells Executioner to eternal death.

[a] 1 Sam. 25 17.

Becauſe many Nobles and Gentlemen are not ſmitten with preſent *judgment*, for their outragious *Swearing*, *Adultery*, *Drunkenneſs*, *Oppreſſion*, *prophaning of the Sabbath*, and diſgraceful neglect of *God's Worſhip and Service*, they begin to doubt of Divine *Providence and Juſtice*. Both which two eyes, they would as willingly put out in God, as the *Philiſtines* bored out the *eyes of Sampſon*. It is greatly therefore to be feared leſt they will provoke the Lord to cry out againſt them, as *Sampſon* againſt the *Philiſtines*. By neglecting the Law, and walking after their own hearts, they put out, (as much as in them lieth) the eyes of my *Providence and Juſtice*. Lead me therefore to theſe chief *Pillars*, whereupon the *Realm* ſtandeth, that I may pull the *Realm* upon their heads, and be at once avenged on them for my two eyes. Let not *Gods patience* hinder thy repentance; but becauſe he is ſo *patient*, therefore do thou the rather repent.

Judges 16. 12.

Judges 16. 26, &c.

The fourth hindrance of Piety.

4. *The preſumption of God's mercy.* For when men are juſtly convinced of their ſins, forthwith they betake themſelves to this Shield, *Chriſt is merciful*; ſo that every ſinner makes *Chriſt the Patron of his ſin*; as though he had come into *the world to bolſter ſin*; and not to deſtroy the

works

1 John 3. 8. *works of the Devil.* Hereupon the carnal *Christian* presumeth, that though he continueth a while longer in his sin, *God* will not shorten his days. But what is this but to be an implicite Atheist? Doubting that either *God* seeth not his sins; or if he doth, that he is not just; for if he believeth that *God* is just, how can he think that *God*, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is Christ is merciful; but to whom? only to them that *repent* Isa. 59. 20. *and turn from iniquity in* Jacob. Deut. 29. 19. *But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornes of mine own heart, thus adding drunkennes to thirst; the Lord will not be merciful unto him,* &c O mad Men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding *repentance* in thy self; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.*

Non delinquenti, sed peccata relinquenti condonat Deus. Isa. 55. 7.

Despair is nothing so dangerous as *presumption.* For we read not in all the *Scriptures* of above *three or four*, whom *roaring Despair overthrew*; but *secure Presumption* hath sent *millions to perdition without any noise.* As therefore the Damosels of *Israel* sang in their Dances: *Saul hath killed*

killed his thousands, and David *his ten thousands*; so may I say that despair of God's mercy hath *damned thousands*, but the [a] presumption of God's mercy hath damned *ten thousands*, and sent them quick to *Hell*, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the [b] *Thief*, but not *his fellow*; God spared *one*, that no Man might *despair*; God spared but *one*, that no Man should *presume*. Joyful assurance to a Sinner that repents; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins to *serve him in holiness, without which no man shall see the Lord*, Heb. 12. 14. To keep thee therefore from the *hinderance of presumption*, remember, that as *Christ* is a *Saviour*, so [c] *Moses* is an *Accuser*. Live therefore, as though there were no *Gospel*; die, as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*; depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish; [d] *Repent*, if thou wilt be saved.

The fifth hindrance of Piety.

5. *Evil company*, commonly term'd *good fellows*: but indeed, the Devil's chief instruments to hinder a wretched Sinner from repentance and Piety. The *first* sign of God's favour to a Sinner, is, to give him *grace* to forsake *evil companions*; such who *wilfully* continue in sin, contemn *the means* of their Calling, gibing at the sincerity

a Metuendum est ne tu occidat spes; & cum multum speres de misericordia, incidas in judicium. Aug.

b Luke 23. 43. Latronis exemplum non est exemplum imitationis sed consolationis

c John 5. 45.

d Qui dat pœnitentiam veniam non dat impœcanti pœnitentiam. Aug.

cerity of profeſſion in others, and ſhaming Chriſtian Religion by their own prophane lives. Theſe ſit in the ſeat of the ſcorners. For as ſoon as God admits a ſinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd *company is a Babylon*, out of which, let every *child of God* either keep himſelf; or if he be in, think that *he hears his Fathers voice* ſounding in his ears, *come out of Babylon, my child.* As ſoon as Chriſt looked in mercy upon *Peter*, he went out of the company that was in the High-Prieſt's Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a *new life*, ſaid, *away from me all ye workers of iniquity*, &c. As if it were impoſſible to become a *new man*, till he had ſhaken off all old ill companions. The trueſt proof of a man's *Religion*, is the *quality of his companions.* *Prophane companions* are the chief enemies of Piety, and quellers of holy motions. Many a time is poor *Chriſt* (offering to be new born in thee) thruſt into the *Stable*; when theſe lewd companions by their *drinking*, *plays*, and *jeſts*, take up all the beſt Rooms in the *Inn* of thy heart. Oh, let not the company of earthly ſinners hinder thee from the Society of heavenly *Saints* and *Angels.*

Pſalm 1. 1.

Rev. 18. 4.

Luke 22. 62.

Pſalm 6. 8.

Luke 2. 7.

The ſixth hindrance of Piety.

6. *A conceited fear, leſt the practice of Piety ſhould make a Man* (eſpecially a young Man) *to wax too ſad and penſive*; whereas indeed none can better joy, nor have more cauſe to rejoyce, than *pious* and

and religious Christians. For as soon as they are *justified by faith, they have peace with God*, than which there can be no greater joy. Besides, they have already the *Kingdom of grace* descended into their hearts, as an assurance that (in God's good time) they shall ascend into his *Kingdom of glory*. This *Kingdom of grace* consists in three things: First, *Righteousness*, for having Christ's righteousness to justifie them before God, they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of conscience *inseparably* followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*, which joy is only felt in the *peace* of a good conscience; and is so *great* that it *passeth all understanding*. No *tongue* can express it, no *heart* can conceive it, but only he that feels it. This is that *fulness of joy*, which Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his *repentance* begged so earnestly at the *hands* of God; *Restore me to the joy of thy salvation*. And if the Angels in Heaven rejoyce so much at the *conversion of a sinner*; the joy of a *sinner converted* must needs be exceeding great in *his own heart*. It is worldly sorrow, that snows so timely upon mens heads, and fills the *furrows* of their hearts, with the *sorrows* of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*;

Rom. 5. 2.

Rom. 14.17.

Phil. 4. 7.

John 16. 24. Verse 22.

Psal. 51. 12.

Luke 15. 7. 10.

2 Cor. 7. 10.

for it doth but further their salvation; and in all such tribulation, they shall be sure to have the *Holy Ghost* to be their [a] *Comforter*; who will [b] make *our consolations to abound through Christ, as the sufferings of Christ shall abound in us.* But whilst a man liveth in impiety, he hath [c] *no peace*, saith *Esay*; [d] *his laughter is but madness* (saith *Solomon*) *his riches are but* [e] *clay* (saith *Habakkuk*), nay, the Apostle accounts them no better than [f] *dung*, in comparison of the pious man's treasure; all his joys shall end in woes, saith Christ. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth and pleasure with *Dives to Hell.* Better it is to mourn for a time with men, than to be tormented for ever with *Devils.*

a Joh. 14. 16. 17.
b 2 Cor. 1. 5.
c Isa. 57. 21.
d Eccles. 2. 2.
e Hab. 2. 6.
f Phil. 3. 8. Luke 6. 25.

The seventh hindrance of Piety.

7. And lastly, *the hope of long life*: for were it possible that a *wicked liver* thought *this year*, to be *his last year*; this *month*, his *last month*; this *week*, his *last week*; but that he would change and amend his wicked life? no verily, he would use *the best means* to repent, and to become a new man. But as the rich man in the [g] Gospel promised himself *many years to live in mirth, ease, and fulness*, when he had not *one night to live longer*: so, many wicked Epicures falsly promise themselves the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and cala-

Fleres si scires unum tua tempora mensem; Rides quum non sit forsitan una dies. Th. Mor.
g Luke 12. 19. 20.
Lam. 1. 9.

calamities to this, that *she remembred not her last end.* Lam. 1. 9.

The longest space betwixt a man's coming by the *womb*, and going by the *grave*, is but *short*: for *man that is born of a woman, hath but a short time to live:* He hath but a *few days*, and those *full* of nothing but troubles. And except the *Practice of Piety*; how much better is the state of the child that yesterday was *baptized*, and to day is *buried*, than *Methusalem*'s, who lived nine hundred sixty nine years, and then died? of the two, happier the *Babe*; because he had less *sin* and fewer *sorrows*. And what now remains of both, but a *bare remembrance?* What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, [a] *a man dieth daily.* Job 14. 1.

Hark in thine ear, O secure fellow; thy *life* is but a [b] *puff of breath* in thy nostrils, trust not to it. Thy *Soul* dwells in a house of clay, that will fall ere it be long; as may appear by the *dimness* of thy *eyes*, the *deafness* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rottenness* of thy *teeth*, the *weakness* of thy *sinews*, the *trembling* of thy *hands*, the *Kalendar* in thy *bones*, the *shortness* of thy *sleep*, and every *gray hair*, as so many Summoners, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy Fathers *coffin*: break open the lid: see here, how that *corruption is thy Father*, Job 17. 14.

[a] Quotidie morimur: quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives. 1 Cor. 15. 31.

[b] Isa. 2. 22.

and the worm thy Mother and Sister: seest thou how theese are? so must thou be ere long: fool! thou knowest not how soon. Thy *Hour-glass* runneth apace, and in all places, *Death* in the mean while *waiteth* for thee.

Homo est fatuus usque ad 40 annum, deinde ubi agnovit se esse fatuum, vita consumpta est. Lath.

The whole life of man (save what is spent in God's service) is but a foolery: for a man lives *forty years* before he knows himself to be a *fool*: and by that time he *seeth* his *folly*, *his life is finished*.

Hark, *Husbandman*, before thou seest many more crops of *Harvest*, thy self shall be *ripe*, and *Death* will cut thee down with his *sickle*. Hark, *Tradesman*, ere many *six months* go over, thy last *month* will come on; after which thou shalt trace away, and *trade* no longer. Hark, *most grave Judg*, within a *few Terms*, the term of thy life approacheth; wherein thou shalt cease to *judg others*, and go *thy self to be judged*. Hark, *O Man of God*, that goest to the Pulpit, preach this Sermon, as it were the last that thou shouldest *make* to thy *people*. Hark, *Nobleman*, lay aside the *high conceit of thy honour*, *Death*, ere it be long, * will lay thine *honour* in the *dust*, and make thee as base as the Earth that thou treadest under thy feet. Hark, *thou that now readest this book*, assure thy self ere it be long there will be but *two holes* where now thy *two eyes* are placed; and others shall read the truth of this lesson upon thy bare *Skull*, which now thou readest in this *little book*; how soon I know

* Mors sceptra ligonibus æquat.

know not, but this I am sure of; [a] *that thy time is appointed, thy* [b] *months are determined, thy* [c] *days are numbred*, and thy very [d] *last hour is limitted*, beyond which thou shalt not pass; For then, the *first born of death* mounted on his [e] *pale horse*, shall alight at thy door; and (notwithstanding all thy *wealth* and *honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, until that day come, wherein thou must be brought forth to [f] *receive according to the things which thou hast done in that body, whether it be good or evil*. O let not then the *false hope* of an *uncertain* long life hinder thee from becoming a *present Practiser* of religious Piety! God [g] offereth grace to *day*, but who promiseth to *morrow*? there are now in hell many *young men*, who had purposed to repent in their *old age*, but Death cut them off in their *impenitency*, ere ever they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured, for custom of sin breeds hardness of heart; and the *impediments* which hinder thee from repenting now, will hinder thee more when thou art more aged.

A *wise man* being to go a far and foul journey will not lay the heaviest burthen upon the *weakest horse*. And with *what conscience* canst thou lay the *great load* of repentance, on thy *feeble* and *tired old age*, whereas now in thy chiefest strength

a Job 14. 14.
b Job 14. 5.
c Psal. 90. 12. Dan. 5. 26. Stat sua cuique dies. Virg.
d 11. 8.
e Rev. 6. 8.
f 2 Cor. 5. 10.
g Psal. 95. 7. Heb. 3. 7. Pœnitentiæ veniam spopondit. Ad vivendi in crastinum non spopondit, Chrysost. Nemo tam dives habuit faventes, crastinum ut possit sibi polliceri. Senec. Heb. 3. 13.

thou canſt not lift it, but art ready to ſtagger under it. Is it wiſdom for him that is to ſail a long and dangerous voyage, to lie playing and ſleeping, whilſt the *wind* ſerveth and the *Sea* is calm, the *Ship* ſound, the *Pilot* well, *Mariners* ſtrong; and then ſet forth when the winds are *contrary*, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the Pilot *ſick*, and the *Sailers languiſhing*? Therefore, O *ſinful ſoul*, begin now thy converſion to God, whilſt *life*, *health*, *ſtrength*, and *youth* laſt: before thoſe [a] *years draw nigh*, *when thou ſhalt ſay*, *I have no pleaſure in them.* God ever required in his ſervice, the [b] *firſt-born*; and the [c] *firſt-fruits*; and thoſe to be offered unto him without delay. So juſt [d] *Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: and reaſon good; that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerved. All God's ſervants ſhould therefore [e] *remember to ſerve their Creator in the days of their youth*; and [f] *early* in the morning, like *Abraham* to ſacrifice unto God the *young Iſaac* of their age. [g] *Ye ſhall not ſee my face* (ſaith *Joſeph* to his Brethren) *except ye bring your younger brother with you.* And how ſhalt thou look in the face of *Jeſus*, if thou giveſt thy *younger years* to the Devil, and bringeſt him nothing, but thy blind, lame, and decrepit *old age*? *Offer it unto thy* [h] *Prince*, ſaith *Malachy*. If he will not accept ſuch a one to ſerve him, how ſhall the *Prince of Princes* admit ſuch a one to be his Servant?

[a] Eccl 12.1.
[b] Exod. 13.2.
[c] Exod. 22. 29.
[d] Gen. 4. 4.
[e] Eccleſ. 12. 12,
[f] Gen. 22. 3.
[g] Gen. 43. 3.
[h] Mal. 1. 2.

If

If the *King of Babel* would have *young men (well favoured, and such as had ability in them) to stand in his palace*, shall the *King of Heaven* have none to stand in his *Courts*, but the *blind* and *lame*, such as the *soul of David hated*? Thinkest thou when thou hast served Satan with thy *prime years*, to satisfie *God* with thy *dotage*? Take heed lest *God* turn thee over to thy *old master* again: that as thou hast all the days of thy life done his *work*, so he may in the end pay thee thy *wages*. Is that time fit to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful *soul* to God; when thou art not able with all thy strength to turn *thy weary bones* on thy soft bed? If thou find'st it so hard a matter now; thou shalt find it far harder then. For thy *sin* will wax stronger, thy *strength* will grow weaker; thy *conscience* will clog thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to meditate thy self, or to hear the word of *comfort* from others; not to pray *alone*, nor to joyn with others who pray for thee. It may be thou shalt be taken with a *dumb palsie*, or such a *deadly senselesness* that thou shalt neither *remember God*, nor *think upon thine own estate*; & dost thou not well deserve, that *God should forget to save thee in thy death*, who art so *unmindful* now to serve him in thy life? The

Dan. 1. 4. 1 Sam. 5. 8

of Death, will drive many at that time to
Mat. 7. 22. cry, *Lord, Lord*, but Christ protesteth that
he will not then know them for his. Yea, ma-
Heb. 12. 17. ny shall then (like *Esau*) *with tears seek to*
repent; and yet find no place of repentance.
For Man hath not *free-will* to repent
when he will, but when God will give
him grace. And if mercy shewed her self
so inexorable, that she would not open
Mat. 25. 11. her gates to so tender suiters as *Virgins*,
to so earnest suiters as *knockers*: because
they knocked *too late*; How thinkest thou
that she will ever suffer thee to enter her
gates being so *impure* [illegible], that never
thinkest to leave sin, till sin first leaveth
thee, and didst never yet knock with *thine*
own fists upon the *breasts* of a *penitent*
heart? and justly doth her grace deny to
open *the gates of heaven*, when *thou knock-*
est in thine *adversity*; who in thy *prosperi-*
ty wouldst not suffer Christ whilst *he knock-*
Rev. 3. 20. *ed*, to enter in at the *door* of thy heart.
Trust not either *late repentance*, or long
life; not *late repentance*, because it is much
to be feared, lest that the *repentance*,
which the fear of *Death* enforceth, *dies*
with a man *dying*. And the Hypocrite, who
deceived others in his life, may deceive
himself in his death, God accepteth none
but *free-will offerings*, and the *repentance*
that pleaseth him, must be voluntary,
and not of constraint. Not *long life*, † for
old age will fall upon the neck of *youth*;
and as nothing is more sure than *Death*,
so nothing is more uncertain than the
time

† Nascentes morimur, finisque ab origine pendet, Et pubescentes juncta senecta premit. Manil.

time of *dying*. Yea oftentimes when ripeness of sin is hastened by outragiousness of sinning, God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperateness*, *luxury*, *surfeit*, or some other *fearful* manner of *sickness*. Mayst thou not see, that it is the *evil spirit* that perswades thee to defer *thy repentance* till old age, when *experience tells thee*, that not one of a thousand that takes thy course doth ever attain unto it? Let *God's holy Spirit* move thee, not to give thy self any longer † *to eat and drink with the drunken*, *lest thy Master send Death for thee in a day when thou lookest not for him, and in an hour that thou art not aware of it, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth*. But if thou lovest [a] *long life*, fear God, and long for *life everlasting*. The longest life here, when it is come to the period, will appear to have been but as a [b] *tale that is told*, a [c] *vanishing vapour*, a *flitting* [d] *shadow*, a *seeming* [e] *dream*, a *glorious* [f] *flower*, growing and flourishing *in the* [g] *morning*, *but in the evening cut down and withered*, or like a [h] *Weavers shuttle*, which by winding here and there swiftly *unwindeth* it self to an end. It is but a [i] *moment*, saith St *Paul*. O then the *madness* of Man! that for a *moment* of [k] *sinful pleasure*, will hazard the loss of an [l] *Eternal weight of glory*.

These are the *seven* chief hinderers of Piety, which must be cast out like *Mary*

Nequities vitiorum sinit esse senem.

† Mat. 27. 49, 50, 51.

a Deut. 30. 16. Prov. 9. 2. Psal. 34. 11. &c.
b Psal. 90. 9.
c Jam. 4. 14.
d Psal. 109. 23.
e Psal. 78. 5.
f Psal. 90. 5. 1 Pet. 1. 24.
g Psal. 90. 6.
h Isa. 38. 12.
i 2 Cor. 4. 17.
k Heb. 11. 25.
l 2 Cor. 4. 17.

Mat. 16. 9. Luke 8. 2. *Magdalens* seven *devils*, before ever thou canſt become a *true Practiſer of Piety*, or have any ſound hope to enjoy either *favour* from Chriſt by *grace*, or *fellowſhip* with him in *glory*.

The Concluſion.

TO conclude all; for as much as thou ſeeſt, that without *Chriſt*, thou art but a *ſlave of ſin, Death's Vaſſal, and Worms meat*; whoſe *thoughts* are vain, whoſe deeds are vile, whoſe *pleaſures* have ſcarce beginnings, whoſe *miſeries* never know end; what wiſe man would incur theſe *helliſh torments*, though he might by living in ſin, purchaſe to himſelf for a time, the *Empire* of *Auguſtus*, the *riches* of *Crœſus*, the *pleaſures* of *Solomon*, the *policy* of *Achitophel*, the *voluptuous face*, and *fine apparel* of *Dives*? for what ſhould it avail a man (as our Saviour ſaith) *to win the whole world for a time*; *and then to loſe his ſoul in hell for ever*?

And ſeeing that likewiſe thou ſeeſt how *great* is thy *happineſs* in Chriſt; and how vain are the *hindrances*, that debar thee from the ſame: *beware* (as the Apoſtle exhorteth) *of the deceitfulneſs of ſin*. For that ſin which ſeems now to be ſo *pleaſing* to thy *corrupt nature*, will one day prove the *biteereſt* enemy to thy *diſtreſſed ſoul*; and in the mean while *harden* (unawares) thine *impenitent heart*.

Heb. 3. 13.

Sin

Sin (as a *Serpent*) ſeems beautiful to the the *eye*; but take heed of the ſting behind; whoſe *venomous* effects if thou knewеſt; thou wouldeſt as carefully flie from *ſin*, as from a *Serpent*: for,

1. *Sin* did never any man *good*: and the more ſin a man hath committed, the more *odious* he hath made himſelf to God, the more hateful to all good men.

2. *Sin* brought upon thee all the *evil*, *croſſes*, *loſſes*, *diſgraces* and *ſickneſſes*, that ever befel thee: *Fools* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* *Jeremy* in lamenting manner asketh the queſtion; *Wherefore is the living man ſorrowful?* The *Holy Ghoſt* anſwereth him; *Man ſuffereth for his ſin.* Hereupon the Prophet takes up that *doleful out-crie* againſt *ſin* as the cauſe of all their miſeries, *Woe now unto us that ever we have ſinned.*

Pſalm 107. 17.

Lam. 3. 20.

Lam. 5. 16.

3. If thou doſt not ſpeedily repent thee of thy *ſins*, they will bring upon thee yet far greater *plagues*, *loſſes*, *croſſes*, *ſhame* and *judgments*, than ever hitherto befel thee. Read *Levit.* 26. 18, *&c.* *Deut.* 28. 15, *&c.*

4. And laſtly, if thou wilt not *caſt off* thy ſin: God (when *the meaſure of thine iniquity is full*) will *caſt thee off* for thy ſin: for as he is *juſt*, ſo he hath power to *kill and caſt into hell all hardened and impenitent ſinners.* If therefore thou wilt *avoid the curſed effects of ſin in this life*, and the *eternal wrath* due thereto in the world to come,

Gen. 15. 16.

and be assured that thou art not *one of those* who are given over to a *reprobate sence*; *Let then* (O sinner) *my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor: O let there* (*at length*) *be an healing of thine error!* *Nathan* used but one parable, and *David* was converted; *Jonas* preached but once to *Nineveh*, and the whole City *repented*: Christ looked but *once on Peter, and he went out, and wept bitterly.* And now, that thou art *oft*, and so lovingly entreated, not by a *Prophet*, but by *Christ the Lord of Prophets*, yea, that God himself by his *Embassadors* doth *pray thee to be reconciled unto him*; leave off thine adultery with *David*; repent of thy sins like a true *Ninevite*; and whilst *Christ* looketh in mercy upon thee, leave thy *wicked companions*, and weep bitterly for thine offences. Content not thy self with that *formal Religion*, which *unregenerated* men have framed to themselves instead of *sincere devotion*: for in the *multitude* of *opinions* most men have almost lost the *practice of true Religion.* Think not that thou art a Christian *good enough*, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of *vices* (for there is an antipathy betwixt some *vices*;) but remember that Christ saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven.* Consider with

Dan. 4. 27.

2 Sam. 12. 13.

Jonas 3. 5, &c.

Luke 22. 62.

2 Cor. 5. 20.

Mat. 5. 20.

with thy ſelf how far thou comeſt ſhort of the Phariſees in *Faſting*, *Praying*, *frequenting the Church*, *and in giving of Alms*; Think with thy ſelf how many Pagans, who never knew *Baptiſm*, yet in *moral virtues* and *honeſty* of *life*, do go far beyond thee. Where is then the life of Chriſt thy Maſter? and how far art thou from being a true Chriſtian, if thou do'ſt willingly yield to live in any one groſs *ſin*? thou canſt not have a *regenerated ſoul*, though thou reformeſt thy ſelf like *Herod*, from many other *vices*. A true Chriſtian muſt have reſpect to walk in the truth of his heart, in all the Commandments of God alike, for (ſaith St. *James*) *He that ſhall offend in one point of the Law* (wilfully) *is guilty of all*. And *Peter* bids us *lay aſide* (not ſome, but) *all malice*, *guile*, *and hypocriſies*, &c. *One* ſin is enough to damn a Man's Soul without *repentance*: dream not to go to Heaven, by any *nearer*, or *eaſier* way than *Chriſt* hath traced unto us in his word. The way to *Heaven* is not *eaſie* or *common*, *but* [a] *ſtrait and narrow*, yea, *ſo narrow*, that Chriſt proteſteth that [b] *a rich man ſhall hardly enter into the Kingdom of Heaven*, and that thoſe who *enter*, are but a [c] *few*, & that thoſe *few* cannot get in but by [d] *ſtriving*, & that ſome of thoſe who *ſtrive* to enter in, ſhall not be able. This all *Gods Saints* (whilſt they here lived) knew well: when with ſo often *faſtings*, ſo earneſt *prayers*, ſo frequent *hearing the Word*, and receiving the *Sacraments*, and with ſuch

Mar. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

a Mat. 7. 14.
b Mat. 19. 23.

c Mat. 7. 14. and 22. 14.
d Luk. 13. 24.

such abundance of *tears* they devoutly begged at the hands of God for *Christ*'s sake, to be received into his Kingdom,

If thou wilt not believe this truth; I assure thee that the *devil*, which perswades thee *now*, that it is *easie* to attain Heaven, will tell thee *hereafter*, that it is the *hardest business* in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul; and to go the *right* and safe way to heaven: get forthwith (like a *wise Virgin*) the *Oyl of Piety* in the *lamp* of thy *conversation*; that thou may'st be in a *continual readiness* to *meet the Bridegroom*, whether he cometh by Death, or by Judgment. Which that thou may'st the better do, let this be thy *daily practice*.

Mat. 25. 1.

How a private man must begin the morning with Piety.

AS soon as ever thou *awakest* in the *morning*, keep the *door* of thy heart fast shut, that no *earthly thought* may enter, before that God be come in first: and let *him* (before all others) have the [a] *first place* therein. So all evil thoughts, either will not *dare* to come *in*; or shall the easier be *kept out*: and the heart will more savour of *piety* and *godliness* all the day after. But if thy heart be not (at thy first waking) *filled* with some *meditations* of *God*, and his *Word*; and dressed like *the* [b] *lamp* in the Tabernacle, *every morning and* even-

[a] Primitiæ oris & cordis Deo offerendæ. Ambr. in Psal. 119.

[b] Exod. 27 20, 21.

evening, with the *oyl Olive* of *Gods Word*; and perfumed with the ſweet [a] *Incenſe* of *prayer*: *Satan* will attempt to fill it with worldly *cares*, or fleſhly *deſires*, ſo that it will grow unfit for the *ſervice* of *God* all the day after, ſending forth nothing, but the *ſtench* of *corrupt* and *lying* words, and of raſh and *blaſphemous* Oaths.

[a] Exod. 30. 6, 7.

Begin therefore every days work, with *God's Word* and Prayer. And offer up unto God upon the *Altar* of a [b] *contrite heart*, the [c] *groans of thy ſpirit*, and the [d] *calves of thy lips*, as thy morning ſacrifice, and the *firſt-fruits* of the day: and as ſoon as thou awakeſt, ſay unto him thus:

[b] Pſal. 51. 17.
[c] Rom. 8. 22.
[d] Hoſ. 13. 2.

A ſhort Soliloquie, when one firſt wakes in the Morning.

MY ſoul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore be merciful unto me, and bleſs me, and cauſe thy face to ſhine upon me: fill me with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my days.

Pſal. 130. 6. Pſal. 67. 1. Pſal. 90. 14.

Meditations for the Morning.

Then meditate,

1. HOw Almighty God can (in the *Reſurrection*) as eaſily *raiſe up* thy body out of the *grave*, from the *ſleep of death*, as he hath this *Morning* wakened thee in thy *bed*, out of the ſleep of *nature*. At the dawning of which *Reſurrection* day

day Christ [a] *shall come to be glorified in his Saints*, and every one of the bodies of the [b] thousands of his *Saints* (being [c] *fashioned* like unto his *glorious* body) *shall shine as bright as the* [d] *Sun.* All the *Angels* shining likewise in their glory, the Body of *Christ* surpassing them all in splendor and glory; and the *Godhead* excelling it. If the rising of one Sun makes the Morning sky so *glorious*, what a bright-shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany *Christ* as his glorious train, coming to keep his general *Session of* [e] *Righteousness*, and to judg the wicked [f] Angels, and all [g] ungodly Men? and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that Day, which is properly termed the *Resurrection of the Just.* Beasts have bodily eyes to see the ordinary light of the day; but endeavour thou with the *eyes of Faith* to foresee the glorious light of that *Day.*

2. That thou knowest not how near the evil spirit (*which night and day like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou sleptst and wast not able to help thy self; and that thou knowest not what *mischief* he would have done to thee, had not God [h] *hedged* thee and thine, with his [i] ever-waking *Providence*, and guarded thee with his holy and blessed [k] *Angels.*

2. If

[a] 2 Thess. 1. 10.
[b] Jude v. 14.
[c] Phil. 3. 21.
[d] Mat. 13. 43. 17. 2. Luke 9. 31.
[e] Act. 17. 31.
[f] 1 Cor. 6. 3.
[g] Jude v. 15.
Luke 14. 14.
1 Pet. 5. 8. Job 1. 7.
[h] Job 1. 10.
[i] Psal. 121. 4.
[k] Psal. 34. 7. Gen. 32. 1, 2. 2 King. 6. 16.

3. If thou heareſt the *Cock* crow, remember [a] *Peter* to *imitate* him; and call to mind that *Cock-crowing* ſound of the laſt Trumpet, which ſhall waken thee from the dead. And conſider in what caſe thou wert, if it ſounded now: and become ſuch, as thou wouldſt wiſh to be then, leſt at that day thou wilt wiſh that thou hadſt never ſeen this; yea, [b] curſe the day of thy natural birth, for want of being [c] new born by ſpiritual grace. †When the *Cock crows*, the *thief* deſpairs of his hope, and gives over his nights enterpriſe: So the *devil* ceaſeth to tempt or attempt any further, when he hears the devout Soul wakening her ſelf with Morning Prayer.

a Luke 22. 61. 62.

b Jer. 20. 14. Job 3. 1.

c Tit. 3. 5.

† Gallo canente ſuas Latro relinquit inſidias &c. Ambr. Hexam. l. 5. cap. 24.

4. Remember that Almighty God is about thy bed, *and ſeeth thy down-lying and thy up-riſing, underſtandeth thy thoughts, and is acquainted with all thy ways.* Remember likewiſe, that his *Holy Angels*, who guarded and watched over thee all night, do alſo behold how thou [d] *wakeſt* and *riſeſt*. Do all things therefore as in the awful preſence of God, and in the ſight of his holy [e] *Angels*.

Pſal. 139. 2, 3.

d Gen. 31. 55. and 32. 1. 2.

e Pſal. 91. 5. 11. Acts 12. 11.

5. As thou art putting on thine apparel, remember that they were firſt given as coverings of ſhame, being the *filthy* effect of ſin; and that they were made but of the *offals* and *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtuff* or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great

great cauſe to be *humbled* at the ſight and wearing of them: ſeeing the *richeſt apparel* are but fine covers of the *foulеſt* ſhame. Meditate rather; that as thine apparel ſerves to *cover* thy ſhame, and to *fence* thy body from cold: ſo thou ſhouldeſt be as careful to cover thy *ſoul* with that [a] *wedding garment*, which is the [b] *righteouſneſs of Chriſt*, and (becauſe apprehended by our faith) called the *righteouſneſs of the Saints*: Leſt whilſt we are richly *apparelled* in the ſight of *men*, we be not found to walk [c] *naked*, (ſo that all our *filthineſs* be ſeen) in the ſight of *God*. But that with his *righteouſneſs* (as with a *Robe*) we may cover our *ſelves* from perpetual *ſhame*: and ſhield our ſouls from that fiery cold that will procure eternal *weeping and gnaſhing of teeth*. And withal conſider how bleſſed a people were our *Nation*, if every *ſilken ſuit* did cover a ſanctified ſoul. And yet a man would think that on whom *God* beſtowed moſt of theſe *outward bleſſings*, of them he ſhould receive greateſt *inward thanks*. But if it prove otherwiſe, their reckoning will prove the heavier in the day of their *accounts*.

a Mat. 22. 11.
b Rom. 13. 14. 1 Cor. 1. 30. Phil. 3. 9. Rev. 19. 8. Eph. 4. 24.
c Rev. 16. 15.
Mat. 22. 13.
Luke 12. 48.

6. Conſider, how Gods *mercy* is renewed unto thee *every morning*, in giving thee (as it were) a *new life*: and in cauſing the *Sun*, after his unceſſant race, to riſe again to give thee *light*. Let not then his *glorious* light burn in *vain*: but *prevent* rather (as oft as thou canſt) the *Sun riſing*, to give God *thanks*: and

Lam. 3. 23.
Pſal. 19. 5.

and kneeling down at thy bed-ſide ſalute him at the *day-ſpring* with ſome devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confeſſion of thy *ſins*, the pardon of all thy faults, a thankſgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *ſelf*, and all that do belong unto thee. Wiſd. 15. 20.

Brief directions how to read the holy Scriptures, once every year over, with eaſe, profit, and reverence.

PUt for as much, that as *faith* is the *ſoul*, ſo *reading* and *meditating* of the *Word* of *God*, are the *Parents* of *Prayer*: therefore before thou prayeſt in the *Morning*, firſt, read a *chapter* in the *Word* of *God*; then meditate a while with thy ſelf, how many excellent things thou canſt remember out of it.

As firſt, what good counſels or exhortations to *good works*, and to *holy life*.

Secondly, what threatnings of *judgments* againſt ſuch and ſuch a *ſin*: and what fearful *examples* of Gods puniſhment or vengeance upon ſuch and ſuch *ſinners*.

Thirdly, what bleſſings God *promiſeth* to *patience*, *chaſtity*, *mercy*, *alms-deeds*, *zeal* in his ſervice, *charity*, *faith*, and *truſt* in God, and ſuch like Chriſtian vertues.

Fourthly, what gracious *deliverances* God hath wrought, and what ſpecial *bleſſings* he hath beſtowed upon them, who were his true and zealous *ſervants*.

Fifthly,

Fifthly, Apply theſe things to thine own heart, and read not theſe *Chapters*, as matters of *Hiſtorical* diſcourſe: but as if they were ſo many *Letters* or *Epiſtles* ſent down from God out of Heaven unto thee: for *whatſoever is written, is written for our learning*, Rom. 15 4.

Sixthly, Read them therefore with that reverence as if God himſelf *ſtood by*, and *ſpake* theſe words unto thee, to excite thee to thoſe *virtues*, to diſſwade thee from thoſe *vices*; aſſuring thy ſelf, that if ſuch *things* as thou readeſt there *be found in thee* without *repentance*, the like *plagues* will fall upon thee; but if thou doſt practiſe the *like piety and virtuous deeds*, the like *bleſſing ſhall come unto thee and thine*.

In a word, apply all that thou readeſt in H. Scripture, to one of theſe two heads chiefly; either to confirm thy *faith*, or to increaſe thy *repentance*; for as *Sciſſime & Abſtine, bene and ſobrie*, was the Epitome of a good Philoſopher's life, ſo *Credo & Recipiſce, believe and repent*, is the whole ſum of a true Chriſtian's profeſſion. One Chapter thus read with *underſtanding*, and meditated with *application*, will better feed and comfort thy Soul, than *five* read and run over without marking their *ſcope* or *ſenſe*, or making any uſe thereof to thine own ſelf. If in this manner thou ſhalt read three Chapters every day; *one in the Morning, and another at Noon*, and the *third at Night* (reading ſo many Pſalms inſtead of a Chapter, as our *Church Liturgy* appoints

Epict. dict.

appoints for morning or evening *Prayers*) thou ſhalt read over all the *Canonical* [a] Scripture in a *year*, except ſix Chapters, which thou mayſt add to the *task* of the laſt day of the year. The reading of the *Bible* in order will help thee the better to underſtand both the *Hiſtory* and *ſcope* of the *H. Scripture*. And as for the [b] *Apocrypha*, being but penn'd by *Man's Spirit*, thou mayſt read them at thy pleaſure; but believe them ſo far as they agree with the *Canonical* Scripture, which is indited by the *Holy Ghoſt*.

But it may be thou wilt ſay, that thy buſineſs will not permit thee ſo *much time*, as to *read every morning a Chapter*, &c. *O Man*, remember that thy life is but ſhort, and that *all this buſineſs* is but for the uſe of this ſhort life; *but ſalvation* or *damnation is everlaſting*. Riſe up therefore every morning by ſo much time the earlier; defraud thy foggy *fleſh* of ſo much *ſleep*, but *rob* not thy *ſoul* of her *food*, nor *God* of his ſervice; and ſerve the *Almighty* duly whilſt thou haſt time and health.

Having thus read thy *chapter*, as thou art about to pray, remember *that God is a God* of [c] *holineſs*, whereof he warneth us by repeating ſo often, [d] *Be ye holy, for I am holy.*

[a] In the Canonical books of the Old Teſtament there are 931 chapters: but diſtributing the 150 Pſalms into 60 parts, thou ſhalt find but 541, which being added to 260, the number of the Chapters in the New Teſtament will amount to 1101, dividing which by three, into 365 the number of the days of the year, there will remain but ſix, which thou mayeſt diſpoſe of as is preſcribed.

[b] Hos viginti duos libros lege; cum Apocryphis verò nihil habeas negotii: has tantum ſtudioſè meditare Scripturas, quas in Eccleſia confidenter legimus. Multo prudentiores re & religioſiores fuerunt Apoſtoli & primi Epiſcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cùm ſis filius Eccleſiæ, non tranſgrediaris illius terminos. Ac. Vet. Teſtamenti (ut dictum eſt) viginti duos meditare libros. Cyrillus Hieroſolymitan. Catechef. 4. [c] Exod. 26. 36. [d] Lev. 21. 44. and 19. 2. and 20. 7.

And

And when he *devoured* with a ſudden fire, *Nadab* and *Abihu*, for offering unto
1 Lev. 10. 2. him Incenſe with a *ſtrange fire*, (like thoſe *now a-days*, who offer Prayers from hearts fraught with the fire of *luſt* and *malice*:) the *Lord* would give no other reaſon of
Verſe 3. his *judgment* but this, *I will be ſanctified in them that come near me.* As if he ſhould have ſaid, If I cannot be ſanctified *by them* who are my ſervants, in ſerving me with that *holineſs* that they ſhould, I will be ſanctified *on them*, by confounding them with my juſt judgments, which their *lewdneſs* doth deſerve. God therefore cannot abide any wilful uncleanneſs, or filthineſs in them, who ſerve him: in ſo much that he commanded the *Iſraelites*, that when they were in *camp* againſt their enemies, they ſhould dig a
Deut. 23. 13, 14. *hole* with a *paddle*, and cover their *excrements*: his reaſon is, *For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give thee thine enemies before thee: therefore thy hoſt ſhall be holy, that he ſee no filthy thing in thee, and turn away from thee.* If he will have men to be ſo holy in time of *war* in the *Field*: how much more holineſs expecteth he at our hands, in time of *peace*, in our houſes; therefore
Job 11. 13, 14. ſaith *Zophar* in *Job*: *If thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquity be in thine hand, put it far away, and let no wickedneſs dwell in*
Iſa. 1. 15. *thy Tabernacle.* For, as *Eſay* ſaith; *If there be any uncleanneſs in our hands,* (that

is,

is, *any ſin whereof we have not repented,*) *though we ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore *before* thou prayeſt, let God ſee that thy heart is *ſorrowful* for thy *ſin*: and that thy mind is *reſolved* (thorow the aſſiſtance of his *grace*) to amend thy *faults*. And then having *waſhed* thy ſelf, and *adorned* thy body with *apparel* which beſeemeth thy *calling*, and the *Image* of God, which thou beareſt; *ſhut* thy chamber door, and kneel down at thy bed-ſide, or ſome other convenient place; and in reverent manner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the preſence of God, who ſeeth the *inward intention of thy ſoul*, offer up unto God from the Altar of a contrite heart, thy prayer as a morning ſacrifice, through the mediation of *Chriſt*, in theſe or the like words.

A Prayer for the Morning.

O Moſt mighty and glorious God, full of incomprehenſible Power and Majeſty, whoſe glory the very *Heaven* of *Heavens* is not able to contain: look down from heaven upon me, thine unworthy *ſervant*, who here proſtrate my ſelf at the [a] *footſtool* of thy [b] *Throne of Grace*. But look upon me, O Father, through *the merits and mediation of Jeſus Chriſt*, [c] *thy beloved Son, in whom only thou art well pleaſed.* For, of my ſelf, I am not worthy to ſtand in thy preſence, or to ſpeak with mine *unclean lips*,

1 Kings 8. 27.

a Pſal. 132. 7.
b Heb. 4. 16. Dan. 9. 18.
c Mat. 3. 17.

[a] Isa. 6. 5.

[b] Psal. 51. 5.

[c] Gen. 6. 5. Mat. 15. 19. Mat. 12. 34. Psal. 140. 1, 2. [d] Dan. 9. 10. Dan. 9. 11. Levit. 26. 14. &c.

[a] *lips* to so holy a God as thou art. For thou knowest that in [b] *sin I was conceived* and born, and that I have lived ever since in iniquity; so that I have broken all thy holy Commandments by sinful *motions*, unclean [c] *thoughts*, evil *words*, and wicked *works*, [d] *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayest confess unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person and manner, how it was committed, saying, *But more especially, O Lord, I do here, with grief of heart, confess unto thee*, &c.

Deut. 27. 26. Dan. 9. 11. Gal. 3. 10. Eph. 6. 13.

Lam. 3. 22.

Psal. 130. 7. Psal. 5. 7. Psal. 13. 5.

Psal. 143. 2.

And for these my sins, O Lord, I stand here guilty of thy *curse*, with all the miseries of this life, and everlasting *torments* in *hell fire*, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea Lord, I confess that it is *thy mercy which endureth for ever, and thy compassion which never fails*: that is the cause that I have not been long ago *consumed*. *But with thee, O Lord there is mercy and plenteous redemption.* In the *multitude* therefore *of thy mercy, and confidence in Christs merits*, I entreat thy divine Majesty, that thou wouldest *not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss*: for if thou dost, then *no flesh can be justified in thy sight*, nor

nor any living ſtand in thy preſence. But be thou merciful unto me, and *waſh away all the uncleanneſs of my ſin*, with the merits of that precious blood, which *Jeſus Chriſt* hath ſhed for me. And ſeeing that he hath born the *burthen* of that *curſe*, which was due to my tranſgreſſions: O Lord, deliver me from my *ſins*, and from all thoſe *judgments* which hang over my head, as due unto me for them: and ſeparate them *as far from thy preſence, as the Eaſt is from the Weſt*: bury them in the *burial of Chriſt*, that they may never have power to riſe up againſt me, to ſhame me in this *life*, or to *condemn* me in the *world* which is to come. And I beſeech thee, O Lord, not only to waſh away my ſins with the *blood* of thine immaculate *Lamb*, but alſo to purge my *heart*, by thy holy Spirit, from the droſs of my natural corruption; that I may feel thy *Spirit*, more and more *killing* my ſin in the *power* and *practice* thereof: ſo that I may with more freedom of *mind*, and liberty of *will*, ſerve thee the *everlaſting God*, *in righteouſneſs & holineſs* this day. And give me grace, that by the direction and aſſiſtance of the ſame thy holy *Spirit*, I may perſevere, to be thy *faithful* and *unfained* ſervant unto my lifes end: that when this *mortal life* is ended, I may be made a partaker of *immortality*, and everlaſting *happineſs* in thy heavenly kingdom. In the mean time, O Lord, whilſt it is thy bleſſed will & pleaſure, that I may continue to ſpend, and end that *ſmall number* and remnant of days, which thou haſt

Ezek. 36. 25. 1 John 1. 9.

Gal. 3. 13.

Pſal. 103. 12.

Col. 2. 12, 13. Eph. 2. 5, 6.

John 1. 29. Pſal 51 7, 10.

Gal. 4. 24. 25.

Luk. 1. 74, 75.

Mat. 24. 13.

haſt appointed for me to live in this *vale*
Pſal. 90. 12. of miſery: *Teach me ſo to number my days, that I may apply my heart unto wiſdom:* and as thou doſt add days unto my life; ſo, good Lord, I beſeech thee, add *repentance* and *amendment* to my days; that as I grow in *years*, ſo I may increaſe in *grace*, and favour with thee and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be *wanting* in me, and *neceſſary* for me, with an increaſe of all thoſe good gifts, wherewith thou haſt already endowed me; that ſo I may be the better *inabled* to lead ſuch a *godly life, and honeſt converſation*; as that thy Name may thereby be glorified, *others* may take good example by me, and my *ſoul* may more chearfully feed on the
Rom. 14. 17. *peace* of a good *conſcience*, and be more repleniſhed with the *joy* of the *Holy Ghoſt*. And here, O Lord, according to my bounden duty, I give thee moſt humble and hearty *thanks*, for all thoſe bleſſings which of thy goodneſs thou haſt beſtowed upon me. And namely, for that thou haſt of thy free love, according to thine
Eph. 1. 4. eternal *purpoſe elected me before the foundation of the world* was laid, unto *ſalvation* in
Mat. 23. 34. *Jeſus Chriſt*: for that thou haſt *created*
Gen. 9. 6. me after thine *own Image*, and haſt be-
Eph. 4. 24. gun to reſtore that in me, which was loſt
Col. 3. 10. in our firſt parents: for that thou haſt effectually called me by the working
Rom. 8. 28. of thy *Spirit*, in the *preaching* of the *Goſpel*,
Matt. 22. 3. and receiving of the *Sacraments*, to the

the knowledge of thy saving grace and [c] obedience of thy blessed will: for that thou hast bought and redeemed me with the *blood* of *thine only begotten Son*, from the torments of *Hell*, and thrall of *Satan*; for that thou hast by *faith* in [d] *Christ*, *freely justified* me, who am *by nature the child of wrath*; for that thou hast in good measure [e] *sanctified* me by thy holy Spirit, and given me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord for my *life*, *health*, *wealth*, *food*, *raiment*, *peace*, *prosperity* and *plenty*: and for that thou hast preserved me this night from all *perils* and dangers of *body* and *soul*, and hast brought me safe to the beginning of *this day*. And as thou hast now wakened my *body* from *sleep*; so I beseech thee waken my *soul from sin*, and carnal *security*: and as thou hast caused the light of the *day to shine* in my bodily *eyes*: so, good Lord, cause the light of thy *Word*, and holy *Spirit*, to *illuminate my heart*: and give me grace, as one of thy *children of light*, to walk in all holy obedience before thy face this day: and that I may *endeavour to keep faith and a clear conscience towards thee, and towards all men*, in all my thoughts, words, and dealings. And so, good Lord, bless all *my studies* and *actions*, which I shall take in hand this day; as that they may tend to *thy glory*, the *good* of others, and the *comfort* of mine own Soul and Conscience in that day, when I shall make my final

c 1 Pet. 1. 18, 19. Rev. 1. 5.

d Rom. 3. 25. Gal. 2. 16. Eph. 1. 7. e 1 Cor. 6. 11. 1 Pet. 1. 2. 2 Pet. 1. 9.

Eph. 5. 13.

Luke. 16. 8. Phil. 2. 15.

Acts 24. 16.

accounts unto thee for them. Oh my God, keep thy ſervant, that I do no *evil* unto any man this day: and let it be thy bleſſed will not to ſuffer the *Devil*, nor his wicked *angels*, nor any of his evil *members*, or any malicious *enemies* to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me, *for good and not for evil:* and command thy *holy Angels to pitch their Tents round about me*, for my defence and ſafety in my going out, and coming in, as *thou haſt promiſed* they ſhould do about them that fear thy name. For, *into thy hands, O Father, I do here commend my ſoul*, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harm. And if I at any time this day, ſhall through *frailty forget thee*: yet Lord, I beſeech thee, do thou *in mercy remember me*. And I pray not unto thee, *O Father*, for my ſelf alone, but I beſeech thee alſo be merciful unto thy whole *Church*, and choſen people, whereſoever they live upon the face of the earth, Defend them from the rage and tyranny of the *Devil*, the *World*, and *Antichriſt*. Give thy *Goſpel* a free and a joyful paſſage through the *world*, for the *converſion* of thoſe, who belong to thine *Election* and *Kingdom*.

Zach. 3. 2.

Pſal. 34. 7.

Pſal. 91. 11.

Pſal. 31. 5.

Luk. 23. 46.

Neh 13. 31.

Pſal. 51. 18, 19.

Iſa. 39. 8.

Bleſs the *Churches* and *Kingdoms* (wherein we live) with the continuance of *Peace*, *Juſtice*

Juſtice, and *true Religion*. Defend the *Kings Majeſty* from all his enemies, and grant him a long life, in *health*, and all happineſs, to *reign* over us. Bleſs our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely iſſue. Increaſe in them all *heroical gifts*, and *ſpiritual graces*, which may make them fit for thoſe places, for which thou haſt ordained them. Direct all the *Nobility*, *Biſhops*, *Miniſters*, and *Magiſtrates* of this Church and Common-wealth, to govern the *Commons in true religion*, *juſtice*, *obedience and tranquillity*. Be merciful unto all the *Brethren* which fear thee, and call upon thy *name*. And comfort as many among them as are *ſick*, and comfortleſs in *body*, or *mind*: eſpecially be favourable to all ſuch as *ſuffer* any trouble or perſecution for the *teſtimony* of thy truth, and holy *Goſpel*: And give them a gracious *deliverance* out of all their troubles, which way it ſhall ſeem beſt to thy *wiſdom*; for the glory of thy *name*, the further enlarging of the *truth*, and the more ample increaſe of their own comfort and conſolation. Haſten thy coming, O bleſſed *Saviour*, and end theſe *ſinful* days. And give me grace, that like a *wiſe Virgin*, I may be prepared with *oyl* in my *Lamp*, to meet thee the ſweet *Bridegroom* of my ſoul at thy coming; whether it be by the day of *Death*, or of *Judgement*: and then, Lord Jeſus, come when thou wilt; *even Lord Jeſus come quickly*. Theſe and all other

Pſal. 72. 15. 1 Tim. 2. 2.

1 Tim. 2. 2.

Jam. 5. 15.

Heb. 11 36. 1 Cor. 10. 13. 2 Tim. 2. 9.

2 Corinth. 1. 6, &c.

Mat. 25. 1, 2, &c.

Rev 22. 20.

graces which thou knoweſt needful and neceſſary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of Prayer, which Chriſt himſelf hath taught me to ſay unto thee. *Our Father which art in heaven, Hallowed be thy Name*, &c.

Meditations to ſtir us up to Morning Prayer.

IF when thou art about to pray, *Satan* ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* prayers, or elſe to *cut* them ſhorter: meditate, that Prayer is thy *ſpiritual ſacrifice, wherewith God is well pleaſed*; and therefore it is ſo diſpleaſing to the *devil*, and ſo irkſome to thy *fleſh*. Bend therefore thy *Affections* (will they, nill they) to ſo holy an exerciſe: aſſuring thy ſelf, that it doth by ſo much the more pleaſe *God*, by how much the more it is unpleaſing to thy *fleſh*.

Heb. 13 15, 16.

2. Forget not how the *Holy Ghoſt* puts it down as a ſpecial *note* of reprobates: *they call not upon the Lord, they call not upon God.* And when *Eliphaz* ſuppoſed that *Job* had caſt *off the fear of God*, and that *God had caſt Job out of his favour*; he chargeth him that he *reſtrained prayer before God*: making that a ſure *note* of the *one*, and a ſufficient *cauſe* of the *other*. On the other ſide, that God hath promiſed, that *whoſoever ſhall call on his name ſhall be ſaved*,

Pſal. 14. 4. Pſal. 53. 4. Job. 15. 4. Rom. 10 13.

ved. It is certain, that he who maketh no conſcience of the duty of *Prayer*, hath no grace of the holy *Spirit* in him. For the ſpirit of *grace* and of *prayer*, are one: and therefore *grace* and *prayer* go together. Zach. 12. 10. But he that can from a *penitent* heart (morning and evening) pray unto God, it is ſure, that he hath his *meaſure* of *grace* in this world; and he ſhall have his *portion* of *glory* in the life which is to come.

3. Remember, that as *loathing* of meat and *painfulneſs* of ſpeaking, are two *ſymptoms* of a ſick body: ſo *irkeſomeneſs* of praying when thou talkeſt with God, and *careleſneſs* in hearing, when God, by his *Word*, ſpeaks unto thee, are two *ſure ſigns* of a ſick ſoul.

4. Call to mind the *zealous* devotions of the Chriſtians in the *Primitive Church*: who ſpent many whole nights and vigils in *watching* and *praying* for the forgiveneſs of their ſins; and that they might be found ready at the coming of Chriſt. And how that *David* was not content [a] *to pray at Morning, at Evening, and at Noon*, but he would alſo [b] *riſe up at midnight to pray unto God.* And if Chriſt did chide his Diſciples, becauſe they would not [c] watch with him *one* hour in *praying*, what chiding doſt thou deſerve, who thinkeſt it too long to continue in prayer but *one quarter* of an hour? If thou haſt ſpent divers hours in ſeeing a vain *Maſk*, or *Play*; yea whole days and nights in *carding* and *dicing*, to pleaſe thy *fleſh*; be

[a] Pſal. 55. 16. 17.

[b] Pſal. 119. 62.

[c] Mat. 26. 40.

ashamed to think a Prayer of a *quarter* of an hour long, to be *too long* an exercise for the service of God.

5. Consider, that if the *Papists* in their *blind superstition*, do in an *unknown*, and therefore [a] *unedifying* Tongue (fit only for the children of [b] *mystical Babylon*) *mutter* over upon their [c] *Beads*, every morning and evening, so many scores of *Ave-Maries*, *Pater-nosters*, and idolatrous prayers: how shall they in their *superstitious* devotion, rise up in *judgment* against thee professing thy self to be a true worshipper of *Christ*? if that thou thinkest these Prayers to be *too* long a task, being shorter for *quantity* than theirs, but far more profitable for *quality*, tending only to *God's* glory, and thy good; and so compiled of Scripture *phrase*, as that thou may'st speak to God, as well in his own *holy words*, as in thine own *native language*. Be ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout than *thou*, in the *sincere* worshipping of the *true* and [d] *only God*. And indeed, a prayer in private devotion, should be *one* [e] *continued speech*, rather than *many broken fragments*.

6. Lastly, when such *thoughts* come into thy *head*, either to keep thee from *prayer*, or to *distract* thee in *praying*: remember that those are the [f] *Fowls* which the *evil one* sends to devour the good *seed*, and the *carcases* of thy spiritual Sacrifices: but endeavour, with [g] *Abraham to drive them*

a 1 Cor. 14. 14.
b Gen. 11. 7. Rev. 17. 5.
c A superstition. Qui filo insertis numerant sua murmura baccis. Mant. Alphons. lib. 4.
d Joh. 17. 2.
e Vox continuata, non concisa & rupta ut battologia vitetur. Perkins de unic. ration. conc. c. 10.
f Mat. 13. 4. 19.
g Gen. 25. 11.

them away. Yet notwithſtanding if thou perceiveſt at ſome times that thy ſpirits are *dull*, and thy mind not apt for *Prayer*, and holy devotion: ſtrive not *too much* for that time; but *humbling* thy ſelf at the *ſenſe* of thine infirmity and dulneſs, knowing that God accepteth the [h] *willing mind* (though it be oppreſſed with *the heavineſs of the fleſh*) endeavour the next time, to *recompence* this dulneſs, by *redoubling* thy zeal; and for the time preſent, commend thy ſoul to God in this or the like ſhort *Prayer.*

[h] Mat. 26. 41. 2 Cor. 8. 12.

Another ſhorter Morning Prayer.

O Moſt gracious *God*, and merciful *Father*, I thine unworthy *Servant* do here acknowledge, that as I have been *born in ſin*, ſo I have *lived in iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the *deſires* of mine own *will*, and *luſts* of my *fleſh*, not caring to be governed by thy holy *Word* and *Spirit*: and therefore I have *juſtly* deſerved all *ſhame* and *miſery* in this life, and everlaſting *condemnation in Hell-fire*, if thou ſhouldeſt but deal with me, according to thy *Juſtice* and my *deſert.* Wherefore, O heavenly *Father*, I beſeech thee, (for thy Son *Jeſus Chriſt* his ſake, and for the merits of that *bitter* death and *bloody* Paſſion, which I believe that *he* hath ſuffered for *me*) that thou wouldeſt par-

don, and forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good* Spirit lead me in thy *truth*, and *crucifie* in me more and more, all wordly and carnal *lusts*, that my sins may more and more *die* in me; and that I may serve thee in *unfained* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in CHRIST) be made partaker of everlasting *glory* in thy heavenly Kingdom. And here, *O Lord*, from the bottom of my heart I thank thee for all thy *blessings* which thou hast bestowed upon my *soul* and *body*, for *electing* me in thy *love*, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth* up, until this present day and hour, by thy most gracious *providence*.

I thank thee more especially, for that thou hast defended me *this night* from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keep me this day from all *evil*, that may hurt *me*, and from falling into any gross *sin* that should offend *thee*. Set thy *fear* before mine eyes, and let thy spirit so rule my heart, that all that I shall *think*, *do*, or *speak* this

this day, may tend to thy *glory*, the *good* of others, and the peace of mine own conſcience. And to this end I commend *my ſelf*, and *all* my ways and actions, together with *all* that do belong unto me, unto thy gracious *direction* and *protection*; praying thee to keep both them and me from *all evil*: and to give a bleſſing to all our honeſt *labours* and *endeavours*. Defend thy whole *Church* from the tyranny of the world, and of Antichriſt: Preſerve our gracious *King* from all conſpiracies and treaſons: grant him a long and proſperous reign over us. Bleſs our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely iſſue: endue them with thy grace, and defend them from all evil. Bleſs all our *Miniſters* and *Magiſtrates*, with thoſe graces and gifts, which thou knoweſt *neceſſary* for their places. Be favourable to all that *fear* thee, and *tremble* at thy judgments: comfort all thoſe that are *ſick* and *comfortleſs*. Lord, keep me in a continual readineſs, by *faith* and *repentance*, for my laſt end: that whether I live or dye, I may be found thine own, to thine eternal *glory*, and mine everlaſting *ſalvation*; through *Jeſus Chriſt* my *only* Saviour. In whoſe bleſſed name I beg theſe *mercies* at thy hands, and give unto thee thy praiſe and glory, in that prayer, which he hath *ſanctified* with his *own* lips, ſaying, *Our Father which art in Heaven, Hallowed be thy Name*, &c.

Further Meditations, to ſtir us up to Prayer in the Morning.

THink not any *buſineſs* or *haſte* (though never ſo great) a ſufficient excuſe to omit *prayer* in the Morning, but meditate:

1. That the *greater* thy buſineſs is, by ſo much the *more* need thou haſt to pray for *Gods good ſpeed* and *bleſſing* thereon: ſeeing it is certain, that *nothing can proſper without his bleſſing.*

2. That many a man, when he thought himſelf *ſureſt*, hath been *ſooneſt* croſſed, ſo maiſt thou.

Quem dies vidit veniens ſuperbum: Hunc dies vidit fugiens jacentem. Senec. Neſcis quid veſper ſerus vehat. Varro.

3. That many a man hath gone *out* of his door, and never come *in* again. Many a man who roſe well and lively in the morning, hath been ſeen a dead man ere night. So may it befal thee: and if thou be ſo careful, before thou goeſt abroad, to drink, to fence thy *body* from ill *airs*; how much more careful ſhouldeſt thou he to *pray*, to preſerve thy *ſoul* from evil *temptations?*

4. That the time ſpent in prayer *never* hindreth, but *furthereth* and *proſpereth* a man's journey and buſineſs.

5. That in going abroad into the *world*, thou goeſt into a *Forreſt* full of unknown dangers, where thou ſhalt meet many *bryars*, to tear thy *good name*; many *ſhares*, to trap thy *life*; and many *hunters*, to devour thy *ſoul*. It is a field of pleaſant *graſs*, but full of poiſonous *Serpents*. Adventure not therefore to go *naked* amongſt theſe

theſe *bryars*, till thou haſt prayed Chriſt to *clothe* thee with his righteouſneſs: nor to paſs thorow theſe *ſnares* and *ambuſhments*, till thou haſt prayed for God's *providence* to be thy *guide*: nor to walk *barefoot* through this *ſnaky* field; till having thy *feet ſhod with the preparation of the Goſpel of peace*, thou haſt prayed to have *ſtill* the *brazen Serpent*, in the *eyes* of thy *faith*; that ſo if thou comeſt not home *holier*, thou maiſt be ſure not to return *worſe* than when thou wenteſt out of *door*.

Therefore though thy haſte be never ſo *much*, or thy buſineſs never ſo great; yet go not *about* it nor *out* of thy *doors*, till thou haſt at leaſt uſed this, or the like ſhort Prayer.

A brief Prayer for the Morning.

O Merciful Father, for *Jeſus Chriſt* his ſake, I beſeech thee forgive me all my *known* and *ſecret* ſins, which in thought, word or deed, I have committed againſt thy Divine Majeſty, and deliver me from all thoſe *judgments*, which are due unto me for them: and *ſanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more *godly* and *religious* life. And here (O Lord) I praiſe thy holy name, for that thou haſt refreſhed me this night with *moderate* ſleep and reſt. I beſeech thee likewiſe defend me this day from all *perils* and *dangers* of body and ſoul. And to this end I commend my ſelf and all my actions unto thy bleſſed pro-

protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going out*, and *coming in*: and grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy name, the *good* of others, and the *comfort* of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy *glory*, and beg at thy hands all other *graces*, which thou seest to be needful for me this day and ever, in that prayer which *Christ* himself hath taught me saying: *Our Father*, &c.

Meditations, directing a Christian, how he may walk all the day with God, like Enoch.

HAving thus *begun*, keep *all the day after* as diligent a *watch* as thou canst, over all thy *thoughts*, *words* and *actions*, which thou may'st easily do, by craving the assistance of *Gods Holy Spirit*, and observing these few rules. Rom. 8. 26.

First, For thy Thoughts.

1. BE [a] careful to suppress every sin in the *first motion* Dash [b] *Babylons* children, (whilst they are *young*) against the stones. Tread (betimes) the [c] *Cockatrice's* egg, [a] Eph. 4. 27. [b] Psal. 137. 9. [c] Isa. 59. 5.

egg, leſt it break out into a *Serpent*. Let ſin be to thy heart a *ſtranger*, not a *home-dweller*. Take heed of falling oft into the ſame ſin, leſt the *cuſtom of ſinning* † *take away the conſcience of ſin*, and then ſhalt thou wax ſo *impudently wicked* that thou wilt neither *fear God*, nor *reverence man*.

† Qui conſcientiæ curam abjiciunt nec homines reverentur nec Deum. Zach. 8. 17. Prov. 6. 14.

2. Suffer not thy *mind* ſo feed it ſelf upon any imagination, which is either *impoſſible* for thee to do, or *unprofitable*, if it be done: but rather think of the *worlds vanity*, to contemn it; of *death*, to expect it; of *judgment*, to avoid it; of *hell*, to eſcape it, and of *Heaven*, to deſire it.

3. Deſire not to *fulfil* thy mind in *all* things: but learn to deny thy ſelf *thoſe* deſires (though never ſo pleaſing to thy nature) which being attained, will draw either ſcandal on thy *Religion*, or *hatred to* thy *Perſon*. Conſider in every thing the *end* before thou attempt the *Action*.

4. Labour daily more and more to ſee thine own *miſery*, through *unbelief*, *ſelf-love*, *and wilful breaches of Gods Law*: and the *neceſſity* of Gods *mercy* through the merits of *Chriſt's Paſſion*, to be ſuch; that if thou wert demanded, *What is the vileſt creature upon earth?* thy Conſcience may anſwer, *Mine own ſelf by reaſon of my great ſins*: and that if on the other ſide thou wert asked, *What thou eſteemeſt to be the moſt precious thing in the world?* thy heart might anſwer, *One drop of Chriſt's blood, to waſh away my ſins*. And as thou tendereſt the ſalvation of thy ſoul, live not in

in any *wilful filthineſs*. For *true faith*, and the *purpoſe of ſinning*, can never ſtand, together.

5. Approve thy ſelf to be a *true* ſervant of Chriſt, not only in thy *general* Calling, as in the frequent uſe of the *Word* and *Sacraments*: but alſo in thy *particular*, in making conſcience to eſchew every *known ſin*, and to obey God in *every one* of his Commandments: like *Joſias* *, who *turned to God with all his heart, according to all the law of Moſes*: and *Zachary* and *Elizabeth*, *who walked in all the Commandments of God without reproof*. But if at any time through frailty, thou ſlippeſt into any ſin, lie not in it, but ſpeedily riſe out of it by unfained repentance; praying for pardon, till thy *conſcience* be pacified, thy *hatred of ſin* encreaſed, and thy *purpoſe of amendment* confirmed.

* 2 Kin. 23. 25. Luke 1. 6.

6. Beware of affecting *popularity* by adulation: the *end* never proves *good*. And though attained by *due deſert*; yet manage it wiſely, leſt it prove more dangerous than *contempt*. For States deſire but to *keep down*, whom they *contemn* for their *unworthineſs*; but to *cut off*, whom they *envy* for their *greatneſs*: He therefore is truly prudent who (conſidering the *premiſſes*) neither *affecteth* nor *neglecteth* popularity. But in any wiſe take heed of harbouring a † *diſcontented mind*, for it may work thee more *woe* than thou art *aware* of. It is a *ſpecial mercy*, in the multitude of ſo *many bleſſings*, as thou doſt enjoy,

† Socrates in forum egreſſus, quàm multis ego (inquit) non egeo! Non eſt ergo pauper, qui caret, ſed qui eget.

joy, to have ſome *croſſes*. God gives thee *many bleſſings*, leſt through want (being his child) thou ſhouldeſt *deſpair*: and he ſends thee *ſome croſſes*, leſt by too much proſperity (playing the fool) thou ſhouldeſt preſume. Many who have mounted to great *dignities*, would have contented themſelves with [a] *meaner*, had they known their [b] *great dangers*: affect therefore *competency*, rather than *eminency*. And in all *thy will*, have ever an eye to God's *will*, leſt thy *ſelf-action* turn to thine *own deſtruction*. Happy the man, who in this ſhort life is [c] leaſt known of the world, ſo that he doth truly know *God*, and himſelf! whatſoever *croſs* therefore thou haſt to *diſcontent* thee: remember, that it is *leſs* than thy *ſins* have *deſerved*. Count therefore *Chriſt* thy chiefeſt *joy*, and *ſin* thy greateſt *grief*: eſteem no *want*, to the *want* of *Grace*; nor any *loſs*, to the *loſs* of God's *favour*: and then the diſcontentment for *outward means* ſhall the leſs perplex thine *inward* mind. And as oft as *Satan* ſhall offer any motion of diſcontentment to thy mind, remember Saint *Paul*'s admonition, *We brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.* Pray therefore with wiſe [d] *Agur*: *O Lord, give me neither poverty nor riches: feed me with food*

a Dimidium plus toto. Heſiod.

b Feriunt ſummos fulmina montes. Horat. Tangunt magnos triſtia fata deos. Ovid.

c Λάθε βιώσας. Qui notus nimis omnibus ignotus moritur ſibi. Sen.

1 Tim. 6. 7. 8, 9.

Inſaniæ damnandi ſunt, qui tam multa tam anxiè congerunt, quum ſit tam paucis opus. Vives.

d Prov. 30. 8, 9.

food convenient for me, lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon *worldly things* than thou needs must, for the *discharge* of thy *place*, and the [a] maintenance of thy *estate*: but still let thy care be *greater* for [*] *heavenly*, than *earthly things*: and be more grieved for a [b] *dishonour* done to *God*, than for an *injury* offered to thy self: but if any private injury be offered unto thee, bear it as a Christian, with *patience*. Never was an innocent man wronged, but if he *patiently* bare his cross, he [†] *overcame* in the end. But thy *good name* in the mean while is wounded: bear that also with *patience*. For he that at the last day will give thy *body* a resurrection; will as sure in his good time, grant a resurrection to thy *good name*. If *impatiently* thou frettest and vexest at thy wrongs, the *hurt* which thou dost *thy self*, is more than that which thine enemy can do unto thee. Neither canst thou more *rejoyce* him, than to hear that it thorowly *vexeth* thee. But if thou canst shew *patience* on *earth*, *God* will shew himself *just* from *heaven*. Pray for him; for, if thou be a *good man* thy self, thou canst not but *rejoyce*, if thou shouldest see thy *worst enemy* to become a *good man* too. But if he still *continueth* in his *malice*, and *encreaseth* in his *mischief*, give thou thy self unto Prayer, committing thy *self*, and commending thy *cause* unto the

[a] 1 Tim. 6. 8, 9. Gen. 28. 20.
[*] Col. 3. 1, 2. Phil. 3. 20.
[b] Jos. 7. 9. Psal. 139. 21, &c.

[†] Nobile vincendi genus est patientia: vincit, qui patitur: si vis vincere, disce pati. Optima injuriæ ultio est oblivio, efficit enim ut animum levet, nec magis lædat, quam si facta non esset.

the *righteous Judg* of heaven and earth, saying with *Jeremy*; *O Lord of hosts that judgest righteously, and triest the reins and the heart: vengeance is thine, and unto thee have I opened my cause.* In the mean while *wait* (with *David*) *on the Lord: be of good courage, and he shall comfort thine heart.* Jer. 11. 20.

8. The more others *commend thee* for an excellent act, be thou the more *humble* in thine *own thoughts*. Affect not the vain praises of men: the blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels* in *heaven*, who have eschew'd the praises of men on *earth*. Neither need'st thou praise thy *self*: deal but uprightly, [b] *others* will do that for thee. Be not thou *curious* to know *other* mens *doings*, but rather be careful that no man know any *ill dealings* by *thee*. Ne verbis quod scis offlentes, sed rebus te offendle scire. b Psal 39.18

9. Esteem no sin *little*, for the curse of God is due to the *least*; and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *misery* of thine own state: and as occasion is ministred [c] *mourn* for the *iniquity* of the *time*. Pray to God to *amend it*, and be not thou one of them that make it *worse*. c Ezek. 9. 4. Psal. 69. 9, 10 Mark 3. 5.

10. Lastly, think often of the [d] *shortness* of thy *life*, and *certainty of death*: and wish rather a *good life*, than a *long*. For, as *one* day of *Man's life* is to be preferred before the longest age of a *Stag*, or *Raven*: so one day spent *religiously*, is to be higher valued d Hor. fugimus fræno non remorante dies. Psal. 90. 9 10 11. Non quàm. diu, sed quàm bene.

valued, than a mans * *whole life* that is consumed in prophaneness.

Cast over therefore once every day, the number of thy days, by *subtracting* those that are past (as being vanished like yester-nights dream) contracting them that are to come, (since the *one half* must be *slept* out, the *rest* made uncomfortable, by the *troubles* of the *World*, thine own *sickness*, and the death of friends:) counting † only the *present day* thine; which spend, as if thou were to spend *no more*.

Secondly, For thy Words.

1. REmember, that thou must answer for every [a] *idle word*: that in [b] *multiloquio*, the wisest man shall over-shoot himself. Avoid therefore all *tedious* and *idle talk*, whereof seldom ariseth *comfort*, many times [c] *repentance*; especially beware of *rash* answers, when the tongue *out-runs* the mind. The *word* was *thine* whilst *thou* kepst *it in*: it is [d] *anothers* as soon as it is *out*. O the shame, when a man's own tongue shall be produced a witness, to the confusion of his own face!

Let then thy words be *few*, but *advised*: *first think* whether that which thou art to speak, be [e] *fit* to be spoken: affirm no more than what thou knowest to be *true*; and be rather [f] *silent*, than speak to an *ill*, or to *no* purpose.

2. Let thy *heart* and *tongue* ever go together

* Fuit, non vixit. Sen. Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio. Vives. Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toties redeuntibus.

† Non potest præsentem diem rectè vivere is, qui se non eam quasi ultimam victurum esse cogitat.

a Mat. 12. 36.

b Prov. 10. 19.

c Dixisse sæpe pœnituit. tacuisse verò nunquam.

d Nescit vox missa reverti. Quam periculosum illud, lingua quò vadis?

e Nescit pœnitenda loqui, qui proferendi priùs suo tradidit examini. Casiod. lib. 10. Epist. 4. f Jam. 1. 19. Consultius est tacere quam ineptè loqui.

gether in *honesty* and *truth*: hate [d] dissembling and lying in *another*, detest it in thy *self*, or God will detest *thee* for it: for *he hateth a lier, and his father the divel alike.* And if once thou be discovered to make no *conscience of lying*, no man will believe thee when thou speakest a *truth*: but if thou lovest truth, more credit will be given to thy *word*, than to a lyers *oath.* Great is the possession which *Satan* hath in those, who are so accustomed to lying; that they will lye though they get nothing by it *themselves*, nor are not compelled unto it by *others*. Let not thine *anger* remain, when thou seest the cause removed: and ever distinguish twixt him that offendeth of [f] *infirmity* (or against his *will*) and him who offendeth [g] *maliciously*, and of set *purpose*: let the one have *pity*, the other *justice.*

3. Keep thy *speech* as clean from all *obscenity*, as thou would'st thy *meat* from *poyson*: and let thy talk be [h] *gracious*, that he that hears thee, may grow better by thee: and be ever more earnest when thou [i] speakest of *Religion*, than when thou talkest of *worldly matters.*

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *errour*: rejoyce to find the truth, and * *magnifie* it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well.*

And when thou meetest with *Gods children*, be sure to make some holy advantage by them: learn of them, all the good that thou

[d] 1 Pet. 2. 1. Psal. 3. 2. Si mendacem te nôrint, nemo tibi credet etiamsi affirmes veri ſima. Arist.

[f] Odi tanquam amaturus. Prov. 6. 30. Acts 3. 17. 1 Tim. 1. 13

[g] Psal. 59. 3. 5. Psal. 101. 7.

[h] Eph. 4. 29. Psal. 1. 2. Prov. 31. 26. Pii est alios reddere pios.

[i] Psal. 139. 21. Psal. 69. 9.

* Si verum audias silentio protinus reverere, illíque tanquam divinæ rei assurgito.

thou *canst*; and communicate with them, *all* the good things that thou *knowest*. The more good thou teachest *others*, the more will God still [k] minister unto *thee*. For, as the *gifts of men*, by much using, do *perish* and *decrease*: so the *gifts of God*, by much using, do the more *grow* and *increase*; like the [l] *widow*'s pitcher of oyl, which the more it poured to fill *other* vessels, the more it was still replenished in it self.

[k] Mark 4. 24, 25.

[l] 2 Kin. 4. 2.

4. Beware that you believe not all that is *told* you, and that you tell not [m] all that you *hear*: for if you do, you shall not *long* enjoy true friends, nor ever want great *troubles*. Therefore in accusations, be first *assured* of the truth, then *censure*. And as thou tendereſt the reputation of an *honest* heart; never let *malice* in *hatred*, make thee to *reveal*, that which *love* in *friendship*, bound thee a long time to *conceal*. But for fear of such after-claps, observe two things.

[m] Eccl. 3. 7. Luke 2. 19. Arcanum tibi creditum fidelius custodi, quam depositam pecuniam.

First, though thou hast *many acquaintance*; yet make not *any thy familiar friend*, but he that *truly* * *fears God*: Such a one, thou never needst to fear. For though you should in some particulars fall out, yet Christian *love*, the *main ground* of your friendship, will never fall away; and the fear of God will never suffer him *to do* thee any villany. Secondly, do nothing in the sight of a † *civil friend*, for which thou canst not be *safe*, unless it be concealed, nor any thing, for which (if *just* cause be offered) thou

* Vera amicitia tam immodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.

† Civilem amicum sic habeas, ut putes posse inimicum fieri.

thou needeſt fear him, if he proves thine *unjuſt* enemy. If thou haſt done any thing amiſs, ask God forgiveneſs, and perſwade thy ſelf rather than *thy friend*, to * keep thine own counſel. For be aſſured, that what friendſhip ſoever is grounded upon any other *cauſe* than true Religion; if ever that *cauſe fail*, the friendſhip falleth off: and the rather, becauſe that as God breeds among men, *Truth*, *Peace* and *Amity*, that we ſhould live to do one another good: ſo the *Devil* daily ſoweth *falſhood*, * *diſcord* and *enmity*, to cauſe (if he can) the *deareſt friends* to devour one another.

5. Make not a † jeaſt of another man's infirmity: remember thine own. Abhor the frothy *wit* of a filthy *nature*, whoſe *brains* having once conceived an odd *ſcoff*, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather loſe his *beſt friend*, than his *worſt jeaſt*. But if thou be diſpoſed to be * *merry*, have a ſpecial care to *three* things:

1. That thy mirth be not againſt *Religion*;

2. That it be not againſt *Charity*;

3. That it be not againſt *Chaſtity*, and then be as *merry* as thou *canſt*, *only* in the Lord.

6. Rejoyce not at the fall of thine *enemy*, for thou knoweſt not what ſhall be the manner of thine *own end*. But be more * glad to ſee the *worſt mans amendment*,

* Quod taceri vis, prior ipſe taceas.

* Bellum non eſt hominum ſed (quod verbum ſonat) belluarum & cum vitiis non hominibus gerendum. Eph. 5. 4. Pſal. 15. 3.

† Irridere pium nefas: impium, immane: hominem, inhumanum.

* Nemo videtur ſibi tam vilis, ut irrideri mereatur. Phil. 4. 4. Prov. 23. 17.

* Valentinianus Imp. Cùm ſupplicio mortis aliquis afficiendus eſſet, aiebat ſe malle ad vitam revocare. Crudelis animi eſt alienis malis gaudere, & non miſereri communem naturam.

than

than his *punishment*. Hate no man, for fear lest *Christ* loves him: who will not take it well, that thou shouldest *hate whom he loveth Christ* [a] *loved* thee, when thou wast *his Enemy:* by the merits therefore of his blood, he requireth thee, for his sake, to love *thine enemy*. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an 100 *pence*, for the forgiveness of *ten thousand Talents*; of 60 hundred thousand Crowns for ten Crowns. Petty forgiveness of man, for the infinite forgiveness of Almighty GOD. Though thou thinkest thine enemy unworthy to be forgiven; yet Christ is worthy to be obeyed.

[a] Rom. 5. 8, 10. Eph. 2. 4.

Mat. 18. 24, 28.

7. When the glory of God, or good of thy neighbour doth require it; speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. [*] Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Psal. 1. 19.

[*] Nec mendacii utilitas est diuturna nec veritatis damnum diu nocet.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true; thou hast a warning to amend; if it be false, thou hast a Caveat what to avoid.

Reprehensio semper vel meliores vel cautiores nos reddit.

void. So every way it makes a wise man better or warier. But * if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God, but with [a] *fear* and reverence, and as in his *sight* and *hearing*. For seeing we are not worthy to use his holy name in our *mouths*: † much less ought we to abuse it vainly in our *talk*. But *ordinarily* to use it in *vain*, *rash*, or *false* oaths, is an undoubted sign of a soul that never *truly* feared God. Pray therefore with *David*, when thou art to speak in any matter, that may move passion: [b] *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in [c] *praising* be discreet: in [d] * *saluting*, courteous; in [e] *admonishing*, friendly; in *forgiving*, merciful; in [f] *promising*, faithful; and bountiful in [g] *recompensing* good service: making not the rewards of *virtue* the gifts of *favour*.

Thirdly, for thy actions.

1. DO *no evil*, though thou mightest: for God will not suffer the [h] *least* sin (without bitter repentance) to *escape* unpunished. Leave not undone any *good* that thou canst. But do nothing without a *calling*, nor any thing in thy *calling*, till thou have first taken [i] *counsel at Gods Word*, of the *lawfulness* thereof, and prayed for his blessings upon thy endeavour; and then do it in the name of God, with chearfulness of heart, committing the success unto

* Si reprehendi fers ægrè reprehendenda nè feceris.

[a] Deut. 28. 58.

† Qui facilè in seriis jurat, in jocis jurabit: qui in jocis, & in mendacio. Vives.

[b] Psal. 141. 3.
[c] 1 Pet. 5. 12.
[d] Rom. 12. 10.
* Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa.
[e] 1 Thess. 5. 14. 2 Thess. 3. 5. Lev. 19. 17.
[f] Psal. 15. 4.
[g] Deut. 15. 13, 14
[h] Psal. 119. 101.
[i] 1 Sam. 30. 8.

unto him; in whose power it is, to bless with his *grace*, whatsoever business is intended to his glory.

2. When thou art *tempted* to do an *evil* work, remember that *Satan* is where his business is. Let not the child of God be the instrument of so base a *slave*: hate the *work*, if thou abhorrest the *author*. Ask thy *conscience* these two questions: *Would I have another to do this unto me? What shall I answer Christ in the day of my* [a] *accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with *Joseph*, [b] that though no man seeth, yet *God* seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are *secret* in the sight of God, as those that are manifest in the eyes of *men*. For God, as he is *just*, without speedy repentance, will bring the secret sins, as he did *David's*, *to the open light, before all Israel, and before the Sun.* Be therefore as much afraid of secret sins, as of open shame And so avoid all in *general*, as that thou do'st not allow to thy self any one *particular*, or *darling* sin, which the *corruption* of thy nature could best agree withal: For the crafty *devil* can hold a mans soul as *fast by one*, as by *many* sins: and faster by that *one* which doth please thee, than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a *sin*; so be careful to shun the * *occasion.*

3. In effecting good actions which are wit h

1 Cor. 7. 5. Imminet semper occasioni suæ diabolus. Greg.

Mat. 7. 12.

a Luke 16. 2. 2 Cor. 6. 2. 2 Cor. 5. 10.
b Gen. 39. 9, 11, &c.

2 Sam. 12. 12.

Luke 8. 17, and 12. 2.

Prov. 5. 8. & 6. 27.

* Omnis peccandi occasio vitanda est; nam qui amat periculum peribit in illo. Eccl. 3.

within the compaſs of thy *calling*, diſtruſt not God's providence, though thou ſee the *means* either *wanting* or *weak*. And if means do offer themſelves, be ſure that they be *lawful:* and having gotten lawful means, take heed that thou relie not more upon *them*, than upon God himſelf. Labour, in a lawful calling, is *Gods* ordinary means, by which he bleſſeth his children with outward things. Pray therefore for God's *bleſſing* upon his own *means*. In earthly buſineſs, bear an heavenly mind: do thou thy beſt endeavour, and commit the whole ſucceſs to the *fore-ordaining wiſdom* of Almighty God. Never think to thrive by thoſe means which *God* hath accurſed. That will not in the end prove *gain*, which is gotten with the loſs of thy *ſoul*. In all therefore both *actions* and *means*, endeavour with *Paul*, to have *alway a clear conſcience towards God, and towards men.*

Look to your ſelves, what conſcience ye have: For conſcience ſhall damn and conſcience ſhall ſave.

4. Love all *good things* for *Gods* ſake: but *God* for his own ſake. Whilſt thou holdeſt *God* thy friend, thou needeſt not [a] fear who is thine *enemy:* for either *God* will make thine *enemy* to become thy [b] *friend*, or will [c] bridle him that he cannot hurt thee. No man is [d] overthrown by his enemy, unleſs that firſt his ſin have *prevailed* over him, and God hath left him to himſelf; he that would therefore be ſafe

Judg. 7. 7.

Mat. 16. 26.

Hic murus aheneus eſto, nil conſcire ſibi, nulla pallescere culpa. Horat. Act. 24, 16.

a Pſal. 118. 6, 7. Rom. 8. 31. Prov. 16. 7.
b Gen. 32. 3, &c.
c Gen. 31. 7.
d Num. 4. 42, 43.

Pſal. 27. 11, 12, 13.

from the *fear* of his enemies, and live ſtill in the *favour* of his *God*; let him *redeem* the folly of the *time paſt* with ſerious *repentance*, look to the *time preſent* with religious *diligence*, and take heed to the *time to come* with careful *providence*.

5. Give every man the honour *due* to his *place*, but honour a man more for his *goodneſs*, than for his *greatneſs*. And of *whomſoever* thou haſt received a *benefit*, unto him (as God ſhall enable thee) remember to be thankful. Acknowledge it lovingly unto *men*, and pray for him heartily unto *God*: and count *every bleſſing* received from *God* as a *pledge* of his eternal love, and a *ſpur* to a *godly life*.

6. Be not proud for any *external* worldly *goods*, nor for any *internal* ſpiritual *gifts*. *Not for external goods*, becauſe, that as they came *lately*, ſo they will *ſhortly* be gone again; their loſs therefore is the leſs to be grieved at. *Not for any internal gifts*: for as *God* gave them, ſo will he likewiſe take them away: if (forgetting the giver) thou ſhalt abuſe his gifts, to puff up thine heart with a pride of thine *own* worth; and contemn *others*, for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any *one virtue* that moves thee to be *ſelf-conceited?* thou haſt *twenty vices* that may better *vilifie* thee in thine own eyes.

a Tu rectè vives, ſi curas eſſe quod audis. Hor. Ep. ad Quint.

Be the a ſame in the *ſight of God*, who beholds thy *heart*, that thou *ſeemeſt* to be in the *eyes of men*, that ſee thy *face*. Con-

tent

tent not thy ſelf with * *an outward good name*, when thy *Conſcience* ſhall inwardly tell thee it is undeſerved, and therefore none of thine. A *deſerved good name* for any thing, but for *godlineſs*, laſts little, and is leſs worth. In all the holy Scriptures, I never read of an *Hypocrites* repentance: and no wonder; for whereas after *ſin converſion* is left as a means, to *cure all other* ſinners; what means remain to *recover* him who hath converted *converſion* it ſelf into ſin? Wo therefore unto the Soul that is not, and yet ſtill ſeemeth religious!

* Nil juvat bonum nomen, reclamante conſcientiâ.

7. Mark the *fearful ends* of notorious evil men, to abhor their wicked actions; mark the *life* of the *godly*, that thou maiſt imitate it; and his bleſſed † *end*, that it may comfort thee. *Obey* thy betters, *obſerve* the wiſe, *accompany* the honeſt, and *love* the Religious. And ſeeing the corrupt nature of man is prone to *hypocriſie*: beware that thou uſe not the *exerciſe* of Religion, as matters of *courſe* and *cuſtom*, without *care* and *conſcience*, to grow more holy and devout thereby. Obſerve therefore how by the continual uſe of Gods means, thou feeleſt thy ſpecial *corruptions* weakened, and thy *ſanctification* more and more encreaſed: and * make no more ſhew of holineſs *outwardly* to the world, than thou haſt in the ſight of God *inwardly* in thine heart.

† Num. 23. 10. Pſal. 37. 35, 36, 37.

* Iſa. 58. 5, 6. Mat. 23. 27, 28. Pſal. 51. 56.

8. Endeavour to rule thoſe who live under thine *authority*, rather by *love* than by *fear*: for to rule by [a] *love* is *eaſie* and *ſafe*

[a] Ama & impera. Blando vis latet imperio. Aug.

safe, but *tyranny* is ever accompanied with *care* and [b] *terrour*. Oppression will force the oppressed to take any *advantage*, to shake off the yoke that they are *not able* to bear: neither will *God's justice* suffer the sway that is grounded on *Tyranny*, long to continue. Remember that though by [c] *humane ordinance* they serve thee; yet by a more *peculiar right* they are [d] *God's servants*. Yea, now being *Christians*, [e] *not as thy Servants, but above Servants*, * *brethren beloved in the Lord*. Rule therefore over [f] *Christians* (being a Christian) in love and mercy, like *Christ* thy Master.

9. Remember, that of all actions none makes a *Magistrate* more like *God* (whose Vice-gerent he is) than doing justice *justly*. For the due execution whereof:

First, have ever an open ear to the *just* complaints of *unjust* dealings.

Secondly, so lend one ear to the *Accuser*, as that thou keep the other for the *accused*: for [g] he that decreeth for either part, before *both* be heard, the decree may be *just*, but himself is *unjust*.

Thirdly, in hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred*: as to believe arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny not Justice, which is *Regia mensura*, to the meanest Subject: but let the cause of the *poor* and *needy*

come

b Qui terret, plus illo timet: fors illa Tyranno convenit. Claud. de instit. prin.

c 1 Pet. 2.13.

d Lev. 25.55.

e Philem. 16.

* 1 Cor. 9.5.

f Si *Pericles*, quoties chlamydem induceret, apud se dicere consuevit, Attende, *Pericles*, quòd gestaturus es imperium in liberos Athenienses. Plut. in Apophth. Quanto magis tu, quoties authoritatem exercitaturus es apud teipsum, dicere debebas, Memento homo, quòd imperium geris in liberatos Christianos.

g Qui statuit aliquid parte inaudità alterâ, æquum licèt statuerit, haud æquus fuerit. Sen. in Med.

come in equal ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, the * *high hills of cunning advantage, powerful combination, and violent proſecution*; and on the other ſide, *the low valleys of poverty, ſimplicity, and deſolation*: prepare thy way (as God doth) to judgment, by † *raiſing Valleys, and taking down Hills*, equalling inequallity: that ſo thou mayſt lay the the *Foundation* of thy *ſentence* upon an *even ground*. In matters of *right* and *wrong* 'twixt party and party, let thy conſcience be careful, rather * *Jus dicere*, to pronounce the Law that is made, *ſecundum allegata & probata*; than *Jus dare*, to make a Law of thine own, upon the authority of *ſic volo, ſic jubeo*, fearing that fearful Malediction, *Curſed be he that removeth his neighbours Land-mark*. In Tryals of *Life* and *Death*, let *Judges*, like *Elohim*, *in juſtice, remember mercy*; and ſo caſt the ſevere Eye of *Juſtice* upon the *Fact*, as that they look with the *pitiful* eye of mercy upon the *Malefactor*, wreſting the favour of *Law*, to the favour of *Life*, where *Grace* promiſeth amendment: but if *Juſtice* requireth, that † *one*, rather than *unity* muſt periſh, and that a *rotten member* muſt be a cut off, to ſave the *whole body* from putrifying; *fiat Juſtitia*. But whilſt thou art pronouncing the *ſentence* of judgment on *another*, remember that thine *own* judgment hangs *over* thy head. In all cauſes therefore judge *aright*; for thou ſhalt

* Judicious Sir *Francis Bacons* Eſſaies of Judicature.

† Luk. 3.4,5. Iſaiah 40. 3.

* 2 Chr. 19. 10.

Deut. 27.17. Abak. 5. 1.

† Meliùs ut pereat unus, quàm ut pereat unitas. *a* Enſe recidendum, ne pars ſincera trahatur.

be ſure to find a *righteous* judge, before whom thou muſt *ſhortly* appear to be judged thy *ſelf*: at what time thou maiſt leave to thy *friend* this for thine *Epitah*:

Nuper eram Judex, jam Judicis ante tribunal
Subſiſtens, paveo: judicor ipſe modo.

Many (I know not upon what grounds) ſeem to be much aggrieved with the *Laws* of the Land: but *wiſer men* may anſwer them with the Apoſtle, *Nos ſcimus bonam eſſe legem, modo Judex eâ legitimè utatur*; *We know that the law is good, if a man uſe it lawfully.* And he ſhall be unto me a *righteous Judge*, whoſe heart neither corruption of *bribes*, fear of *foes*, nor favour of *friends* can withdraw from the *conſcionable* practice of theſe precepts. And to that rare and venerable *Judge*, I ſay with *Jehoſhaphat*: *Be of courage, and do juſtice, and the Lord will be with the good.*

1 Tim. 1. 8.

2 Cor. 19. 11.

10. Laſtly, make not an *occupation* of any *recreation*. The *longeſt* uſe of pleaſure is but *ſhort*: but the *pains* of pleaſure abuſed, are *eternal*. [a] Uſe therefore lawful recreation, ſo far forth, as it makes thee the *fitter* in body and mind, to do more *chearfully* the ſervice of *God* and the duties of thy *calling*. † Thy work is great, thy time is but ſhort. And *he who will* [b] *recompenſe every man according to his works, ſtandeth at the door*. Think how much work is *behind*, how *ſlow* thou haſt wrought in the time which is *paſt*; and what a reckoning thou ſhouldſt make, if thy *maſter* ſhould call thee *this day* to thine accounts.

[a] Prov. 21. 17. Phil. 4. 8.

† Vita brevis opuſque multum, operarii pigri, & urget Pater-familias Rabb. Apophthegm.

[b] Rev. 22. 12. Jam. 5. 9.

Be

Be therefore careful henceforth to make the moſt advantage of thy *ſhort* time that remains, as a man would of an *old Leaſe*, that were near expiring: and when thou diſpoſeſt to *recreate* thy ſelf, remember how ſmall a time is allotted for thy *life*; and that therefore much of that is not to be conſumed in *idleneſs*, *ſports*, *playes*, *and toyiſh vanities*, ſeeing the *whole* is but a *ſhort while*, though it be all ſpent in doing the beſt good that thou canſt: for Man was not created for *ſports*, *plays* and *recreation*; but *zealouſly* to ſerve *God* in *Religion*, and *conſcionably* to ſerve his *neighbour* in his *vocation*, and by both to aſcertain himſelf of eternal ſalvation. Eſteem therefore the loſs of **time*, one of the greateſt loſſes. Redeem it carefully, to ſpend it wiſely: that when that time cometh that [a] thou maiſt be no longer a *Steward* on earth, thy maſter may welcome thee with an [b] *Euge bone ſerve*, and give thee a better in heaven; where thou ſhalt joyfully *enjoy* thy Maſter's *joyes* for evermore.

* Nihil eſt aliud tempus: quàm vita, quam unuſquiſque tantum ſe amare profitetur quum rei nullius magis ſit prodigus quàm temporis. Eph 5. 16.

[a] Luk 16. 2.
[b] Mar. 25. 21.

Meditations for the Evening.

At Evening when thou prepareſt thy ſelf to take thy reſt, meditate on theſe few points.

1. THat ſeeing thy *days* are numbred, there is *one* more of thy number ſpent: and thou art *now* the nearer to thy end *by a day*.

Pſal. 90.
Job 14. 5.
Vive memor quàm ſis ævi brevis. Hor.

2. Sit down a while before thou goeſt to bed, and conſider with thy ſelf what

memorable thing thou haſt *ſeen*, *heard*, or *read* that day more than thou ſaweſt, heard'ſt, or knoweſt before; and make thy *beſt uſe* of them; but eſpecially, call to mind, what ſin thou haſt committed that day againſt *God* or *man*, and what good thou haſt omitted; and humble thy ſelf for both. If thou findeſt that thou haſt done any goodneſs, acknowledge it to be God's grace, and give him the glory: and count that day, * loſt wherein thou haſt not done ſome good.

* Heu perdidi diem. Tit. Veſp. Apophthegm. Perditus ſine linea dies.

3. If by frailty or ſtrong temptation, thou ſhalt perceive that thou haſt committed any grievous ſin or fault; *preſume* not to ſleep, till thou have upon thy knees, made a *particular reconciliation* with God in *Chriſt* for the ſame: both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making thy *ſcore* even with *Chriſt* every night, thou ſhalt have the leſs to account for, when thou art to make thy final reckoning, before his Majeſty in the *Judgment day*.

4. If thou have fallen out with any in the day, let not the Sun *go down in thine anger* that night. If thy *conſcience* tells thee that thou haſt wronged him, *acknowledge* thine offence, and * *entreat* him to forgive thee. If he have wronged thee, offer him *reconciliation*; and if he will not be reconciled, yet do thou from thy heart forgive *him*, *Mat.* 5. 23. But in any caſe preſume not to be thine own

Eph. 4, 26.

* Non turpe eſt veniam precari; turpe eſt Deum aut hominem habere inimicum.

own *revenger*. For in so doing thou do'st God a *double injury*: First, in offering to take the *Sword of Justice* out of his hand, as though he were not *just*: having reserved the *execution* of [a] *vengeance* to himself. Secondly, in *usurping authority* over his [b] servant, without *referring* the cause to his hearing and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely † forgiven him, *pray* unto God for the *forgiveness* of his fault, and the amendment of his life, and the next time that occasion is offered, (and it lies in thy power) do him good, and *rejoice* in doing it: for he that doth good to his [c] *enemies*, shews himself the child of God; and his *reward* is with *God* his *Father*.

5. Use not *sleep* as a *means* to satiate the foggy *lithernes* of thy *flesh*; but as a *medicine* to refresh thy tyred senses and members: *sufficient* sleep quickneth the *mind*, and reviveth the *body*; but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

6. Remember that *many* go to *bed*, and never rise again, till they be *waked* and *raised up* by the fearful sound of the *last trumpet*. But he that *sleepeth* and *wakeneth* with *prayer*, sleepeth and wakeneth

a Mihi vindicta, dicit Dominus. Rom. 12. 19.

b Non est tibi jus in servum alienum, imò in conservum tuum.

† Cui semel ignoveris, cura ut ille sentiat bonâ fide id esse actum; & si quâ in re illum juvare potes, experiatur te amicum Vives.

c Mat. 5. 39. Rom. 12. 20.

In vita tempus quod somno impenditur, non est vita. Vita enim vigilia est.

with *Christ*. If therefore thou desirest to *sleep securely*, and safely, yield up thy self into the hands of God, whilst thou art waking: and so go to bed, with a reverence of *Gods Majesty*, and consideration of thine own *misery*, which thou maist imprint in thy heart in some measure, by these and the like meditations.

Read a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes*, and *hands*, to thy heavenly *Father*, in the name and mediation of his *holy Son Jesus*; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received, especially for thy *preservation* that day.

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royal posterity*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy *self* and all *thine* to his gracious custody.

All which thou maist do in these or the like words.

A Prayer

A Prayer for the Evening.

O Moſt gracious *God*, and loving Father, *who art about my bed, and knoweſt my down-lying, and mine up-riſing*, and art *near unto all that call upon thee, in truth and ſincerity*; I wretched ſinner do beſeech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my ſelf: For then thou ſhalt ſee but an unclean and defiled creature, *conceived in ſin, and living in iniquity*: ſo that *I am aſhamed to lift up mine eyes to heaven*, knowing how grievouſly *I have ſinned againſt heaven, and before thee*: For, *O Lord*, I have tranſgreſſed *all thy Commandments and righteous Laws*, not only through negligence and infirmity, but oftentimes through *wilful preſumption*, contrary to my *knowledge*: yea contrary to the motions of thy *Holy Spirit* reclaiming me from them: ſo that I have wounded my conſcience, and grieved thy *Holy Spirit*, by whom thou haſt *ſealed me to the day of redemption*. Thou haſt conſecrated my ſoul and body, to be the *temples* of the *Holy Ghoſt*: I wretched ſinner have defiled both, with all manner of pollution and uncleanneſs: My *eyes*, in taking pleaſure to [a] *behold vanity*; mine *ears*, in hearing *impure* and *unchaſte* ſpeeches; my [b] *tongue*, in leaſing and *evil* ſpeaking: my [c] *hands* are ſo full of impurity, that I am aſhamed to lift them up unto thee; and my [d] *feet* have carried me after

Pſal. 139. 2, 3.
Pſal. 145. 18.
Pſal. 51. 5.
Luk. 15. 18
Dan. 9. 11.
Eph. 4. 30.
a Pſal. 119. 37.
b Iſa. 6. 5.
c Iſa. 1. 15.
d Rom. 3. 15, 16.

after mine own ways; my *underſtanding* and *reaſoning*, which are ſo quick in all earthly matters, are only *blind* and *ſtupid*, when I come to meditate or diſcourſe of *ſpiritual* and *heavenly* things; my memory, which ſhould be the *treaſury* of all goodneſs, is not ſo apt to remember any thing, as thoſe things which are *vile* and *vain*. Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually*. And theſe my ſins *are more in number than the hairs upon mine head*, and they have grown over me like a loathſome *leproſie*, *that from the Crown of my head to the ſole of my feet*, there remains no part which they have not infected. They make me ſeem *vile in mine own eyes*: how much *more abominable* muſt I then appear in thy ſight? And the *cuſtome* of ſinning hath almoſt taken away the *conſcience* of ſin, and pulled upon me ſuch *dulneſs* of *ſenſe*, and *hardneſs* of *heart*, that thy judgments denounced againſt my ſins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee by unfeined repentance for them. And if thou, *Lord*, ſhouldeſt but deal with me, according to thy *juſtice*, and my deſert, I ſhould utterly be confounded and condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared me ſo long, and ſtill *waiteſt* for my *repentance*: I humbly beſeech thee, for the bitter *death* and bloody *paſſion* ſake, which *Jeſus Chriſt* hath ſuffered

Gen. 6. 5.

Pſal. 40. 12.

Iſaiah 1. 6.

2 Sam. 6. 22.

ed for me, that thou wouldeſt pardon and forgive unto me all my ſins and offences, and open unto me that *everſtreaming fountain* of the *blood* of *Chriſt*, which thou haſt promiſed to open under the *New Teſtament*, to the penirent of the houſe of *David*: that all my ſins and uncleanneſs may be ſo bathed in his *blood*, buried in his *death*, and hid in his *wounds*; that they may never be more ſeen, to *ſhame* me in this life, or to condemn me before thy Judgment ſeat in the World which is to come. And for as much, O Lord, as thou know'ſt, that *it is not in man to turn his own heart, unleſs thou doſt firſt give him grace to convert*; and ſeeing that it is as eaſie with thee to *make* me righteous and *holy*, as to *bid* me to be ſuch: O my God, give me grace *to do what thou commandeſt, and then command what thou wilt*, and thou ſhalt find me willing to do thy bleſſed will. And to this end, give unto me thine *Holy Spirit*, which thou haſt *promiſed* to give (to the *worlds end*) unto all thine Elect people. And let the ſame thy *holy Spirit purge* my heart, *heal* my corruption, *ſanctifie* my nature, and *conſecrate* my ſoul and body; that they may become the [a] *temples* of the *Holy Ghoſt*, to ſerve thee in [b] *righteouſneſs and holineſs all the days of my life*; that when (by the direction and aſſiſtance of thy *holy Spirit*) I ſhall [c] *finiſh* my *courſe* in this ſhort and tranſitory life, I may chearfully leave this World, and reſign my [d] *ſoul into thy Fatherly hands*, in the aſſured confidence of

Zach. 13. 1.

Jer. 20. 23.

Da Domine quod jubes, & jube quod vis. Aug.

Mat. 28. 20. John 16. 13.

a 1 Cor. 3. 16. 17.

b Luke 1. 74. 75.

c 2 Tim. 4. 7.

d Pſal 31. 5.

of enjoying everlasting life with thee, in
[c] Mat. 25. 34. thine heavenly [c] kingdom, which thou hast prepared for thine elect Saints, who love
[f] 2 Tim. 4. 8. the *Lord Jesus*, and [f] *expect* his appearing.

In the mean while, O Father, I beseech thee, let *thy holy Spirit* work in me such a serious repentance, as that I may with *tears* lament my sins past, with *grief* of heart be humbled for *my* sins present, and with all mine *endeavour*, resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *Unity* of thy *Church*, lead me in the *truth* of thy *Word*, and preserve me, that I never swerve from the same, to *Popery* nor any other errour or false worship. And let thy *Spirit* open mine *eyes* more and
Psal. 119. 18. more, to see *the wondrous things of thy*
Psal. 51. 15. *Law:* and *open my lips*, that my mouth may daily defend thy truth, and *set forth* thy Praise. Increase in me those *good* gifts, which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient* spirit, a *chaste* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for
Psal. 19. 14. me; to govern my *heart* in thy fear, and to guide all my life in thy favour: that whether I *live* or *dye*, I may *live* and *dye* unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plenteously thou hast be-

beſtowed upon my ſoul and body, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Juſtification*, *Sanctification*, and *Preſervation* from my child-hood until this preſent day and hour: and for the firm hope which thou haſt given me of my *Glorification*. Likewiſe for my *health*, *wealth*, *food*, *raiment*, and *proſperity*: and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of body and ſoul, furniſhing me with all neceſſary good things, that I ſtand in need of. And as thou haſt *ordained the day for man to travel in, and the night for him to take his reſt*: ſo I beſeech thee, ſanctifie unto me this nights *reſt* and ſleep, that I may enjoy the ſame, as thy ſweet bleſſing and benefit. That ſo this *dull* and *wearied* body of mine, being refreſhed with moderate ſleep and reſt; I may be the better enabled to walk before thee, doing all ſuch *good works*, as thou haſt appointed, when it ſhall pleaſe thee, by thy *divine* power to waken me the next morning. And whilſt I ſleep, do thou, O Lord, *who art the keeper of Iſrael, that neither ſlumbreſt, nor ſleepeſt*, watch over me in thy holy *providence*, to protect me from all dangers; ſo that neither the *evil Angels of Satan*, nor any wicked *enemy*, may have any power to do me any harm, or evil. And to this end, give a charge unto thy *holy Angels*, that they (at thine appointment) *may pitch their tents* round about

Pſal. 121. 4.

Rev. 12. 7.

Pſal. 34. 7.

about me, for my defence and ſafety: as thou haſt promiſed that they ſhould do
Prov. 18. 10. *about them that fear thy name.* And knowing that thy name is a *ſtrong Tower of defence unto all that truſt therein*; I here recommend *my ſelf* (and *all* that do belong unto me) unto thy holy protection and cuſtody. If it be thy bleſſed will to call for me in my ſleep; O Lord, for *Chriſt* his ſake, have mercy upon me, and receive my ſoul into thy heavenly kingdom And if it be thy bleſſed pleaſure to add more *days* unto my life; O Lord, add more *amendment* unto my *days*: and wean my mind from the love of the *world*, and worldly *vanities*; and cauſe me more and more to ſettle my converſation on *heaven*, and *heavenly things*. And *perfect daily in me that good work which thou haſt begun, to the glory of thy Name*, and the ſalvation of my ſinful ſoul. O Lord, I beſeech thee likewiſe, ſave and defend from all evil and danger, thy whole *Church*, our King *Charles*, Queen *Mary*, the Noble and hopeful Prince *Charles*, with the reſt of the Royal progeny, the religious Lady *Elizabeth*, the Kings only Siſter, and her Princely iſſue: keep them all in the ſincerity of thy Truth, and proſper them in all grace and happineſs. Bleſs the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdoms, each of them with thoſe graces which are expedient for their place and calling. And be thou, O Lord, a comfort and conſolation to all thy people whom thou haſt though:

meet

meet to viſit with any kind of *ſickneſs, croſs* or *calamity*. Haſten, O Father, the coming of our Lord *Jeſus Chriſt*. Make me ever mindful of my *laſt end*, and of the *reckoning* that I am to make unto thee therein: and in the mean while, careful ſo to *follow Chriſt in the regeneration during this life*, as that with Chriſt I may have a portion in the *reſurrection of the juſt*, when this mortal life is ended. Theſe graces, and all other bleſſings which thou, O Father, knoweſt to be requiſite and neceſſary for me, I humbly beg and crave at thy hands, in the *name* and *mediation of Jeſus Chriſt* thy Son, and in that form of Prayer, which he himſelf hath taught me to ſay unto thee, *Our Father which art in Heaven*, &c.

Rev. 6. 10. 22. 20.

Matth. 19. 28. Luke 14. 14.

Another ſhort Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpel, and the examples of [a] *Peter*, [b] *Mary Magdalen*, the [c] *Publican*, [d] the *Prodigal child*, and many other penitent ſinners; that thou art ſo [e] *full of Compaſſion*, and ſo ready to forgive the greateſt ſinners, who are [f] *heavieſt laden* with ſin, at what [g] *time ſoever* they return unto thee with penitent hearts *lamenting* their ſins, and *imploring* thy grace: I ſhould *deſpair* for mine own ſins, and be utterly diſcouraged from preſuming to come into thy *preſence*; conſidering the *hardneſs* of my heart,

[a] Luk. 22. 61.
[b] Luk 7. 47.
[c] Luk. 18. 14
[d] Luk. 15. 20.
[e] Pſal. 103. 8.
[f] Mat. 11. 28.
[g] Ezec. 18. 21, 22, &c.

heart, the *unruliness* of my affections, and the *uncleanness* of my conversation, by means whereof I have transgressed *all* thy *laws*, and deserved thy [h] *curse*, which might cause my *body* to be *smitten* with some *fearful disease*, my *soul* to languish with the *death of sin*, my good *name* to be traduced with scandalous *reproaches*, and make mine *estate* lyable to all manner of *crosses* and *casualties*. And I confess O Lord, that thy *mercy* is the cause that I have not been *long ago confounded*. But, O my God, as thy mercy only stayed thy judgment from falling upon me hitherto; so I humbly beseech thee, in the [a] *bowels* of the mercy of *Jesus Christ*, ([b] *in whom only thou art well pleased*) that thou wilt not deal with me [c] *according to my deserts*, but that thou wouldest [d] *freely* and *fully* remit unto me all my sins and transgressions: and that thou wouldst [e] *wash* them clean from me, with the vertue of that most *precious blood*, which thy Son *Jesus Christ* hath *shed* for me. For he *alone* is the [f] *Physician*, and his *blood only* is the [g] *medicine* that can heal my *sickness*. And he is the *true* [h] brazen *Serpent*, that can cure that poison, wherewith the *fiery serpents* of my *sins* have stung and poisoned my sick and wounded soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirm my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie me* through-

h Deut. 27. 26. Gal. 3. 10.

Lam. 3. 22. Mal. 3. 6.

a Col. 3. 12. b Mat. 3. 17.

c Psal. 28, 4. d Hos. 13. 5.

e Isa. 1. 16, 18.

f Mat. 9. 12. g 1 Joh. 1. 7.

h 1 Joh. 3. 14.

Gal. 4. 5, 7.

throughout, that my whole body, ſoul, and ſpirit, may be kept unblameable until the glorious coming of my Lord Jeſus Chriſt. And now, O Lord, I give thee moſt hearty *thanks*, and *praiſe*, for that thou haſt this *day* preſerved me from all harms and perils, notwithſtanding all my ſins and ill deſerts. And I beſeech thee likewiſe defend me this night from the *roaring Lyon, which night and day ſeeketh to devour me.* Watch thou, O Lord, over me this night, to keep me from his *temptations* and *tyranny*: and let thy mercy ſhield me from his unappeaſable rage and malice. And to this end, I *commend* my ſelf into thy hands and protection: beſeeching thee, O my Lord and God, not to ſuffer *Satan*, nor any of his evil *members*, to have power to do unto me any hurt or violence *this night.* And grant good Lord, that whether I *ſleep* or *wake*, *live*, or *die*, I may *ſleep*, *wake*, *live* and *die* unto thee, and to the glory of thy *name*, and the ſalvation of my *ſoul.* Lord bleſs and defend all thy choſen people every where. Grant our *King* a long and happy reign over us. Bleſs our gracious Queen *Mary* with their Princely progeny, the Lady *Elizabeth*, the Kings only Siſter, and her Princely iſſue; together with all our Magiſtrates and Miniſters: comfort them who are in miſery, need, or ſickneſs: good Lord give me grace to be one of thoſe *wiſe Virgins*, which may have my *heart* prepared like a *Lamp* furniſhed with the *oyl of faith*, and *light of good works*, to meet the

1 Theſ. 1. 23.

1 Pet. 5. 8.

Pſal 31. 5.

Mat. 25. 2.

the Lord *Jesus* the sweet *Bridegroom* of my *soul*, at his second and sudden *coming* in glory. Grant this, good Father, for *Christ Jesus* sake, my *only* Saviour and Mediatour, in whose blessed name, and in whose own words I call upon thee, as he hath taught me. *Our Father, which art*, &c.

Afterwards say,

Thy Grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore. Amen.

Then rising up in a holy Reverence, meditate as thou art putting off thy Clothes.

Things to be meditated upon as, thou art putting off thy Clothes.

1. THat the day is coming, when thou must be as barely *unstript* of *all* that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore here, but the use of all things, as a [a] *Steward*, for a time, and that upon *accounts*. Whilst therefore thou art trusted with this *Stewardship*, be [b] *wise* and faithful.

Nudus in hunc mundum veni, nudus quoque abibo.
[a] Luke 16.2.

[b] Mat. 24.2.

2. When thou seest thy *Bed*, let it put thee in mind of thy * *grave*, which is now the *bed of Christ*: for *Christ* (by laying his holy *body* to rest three days and three nights in the † *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and * sleep in, till the Morn-

* Job 17.13. Ut somnus mortis, sic lectus imago sepulchri.
† Mat. 12.40.

* 1 Thes. 4.14.

morning of the Reſurrection: ſo that now unto the *faithful*, death is but a ſweet *ſleep*; and the *grave* is but Chriſt's [a] *bed*, where their bodies *reſt* and *ſleep* in *peace*, until the joyful *morning* of the *reſurrection* day ſhall *dawn* unto them.

a Iſa. 57. 2.

Iſa. 26. 20.

Let therefore thy Bed-clothes repreſent unto thee the mould of the Earth, that ſhall cover thee; thy *ſheets*, thy *winding ſheet*; thy *ſleep*, thy *death*; thy *waking*, thy *reſurrection*. And being laid down in thy bed, when thou perceiveſt ſleep to approach, ſay, *I will lay me down and ſleep in peace, for thou, Lord, only makeſt me dwell in ſafety.*

Pſal. 4. 8.

Thus religiouſly opening every Morning thy heart, and *ſhutting* it up again every Evening, with the *Word of God and Prayer*, as it were with a *Lock* and *Key*, and ſo *beginning* the day with God's Worſhip, *continuing* it in his fear, and *ending* it in his favour: thou ſhalt be ſure to find the *bleſſing* of *God* upon all thy days labours and good endeavours: and at night thou mayſt *aſſure* thy ſelf, thou ſhalt ſleep *ſafely* and *ſweetly* in the *arms* of thy heavenly Father's *providence*.

Thus far of the piety, *which every Chriſtian* in private, *ought to practiſe* every *day. Now followeth that, which he* (*being a* Houſholder) *muſt practiſe publickly with his Family.*

Medi-

Meditations for Houſhold Piety.

1. IF thou be called to the government of a *Famil*, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine own perſon; unleſs thou cauſe all under thy *charge* to do the ſame with thee. For the performance of this duty, God was ſo well pleaſed with *Abraham*, that he would not hide from him his counſel. *For* (ſaith God) *I know him that he will command his ſons, and his houſhold after him, that they keep the way of the Lord, to do righteouſneſs and judgment, that the Lord may bring upon* Abraham, *that he hath ſpoken unto him.* And *Abraham* had 318 men-ſervants, which were thus *born* and *catechized* in his houſe. With whoſe help he reſcued alſo his Nephew *Lot* from the captivity of his enemies. And religiouſly-valiant *Joſhua* proteſteth before all the people, that if they all would fall away from the true Worſhip of God, yet *that he and his houſe would ſerve the Lord.* And God himſelf gives a ſpecial charge to all Houſe-holders, that they do inſtruct their Family in his *Word*, and train them up in his fear and ſervice. *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt whet them continually upon thy Children, and ſhalt talk of them, when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up, &c. Thou ſhalt fear the Lord thy God, and ſerve him.*

Gen. 18. 17, 19.

Gen. 14. 14.

Joſh. 24. 15.

Deut. 6. 6, 7.

David

David according to *this* Law, had ſo ordered his Family, *That no deceitful perſon ſhould dwell in his houſe, but ſuch as would ſerve God, and walk in his way:* and religious *Eſther* had taught her *Maids* to *ſerve God* in *faſting* and *prayer*. And (the more to further thy family in the *zeal* of religion) ſettle ever thy chiefeſt affection on *thoſe* whom thou ſhalt perceive to be beſt addicted to *true Religion*. This alſo will turn to thine own advantage in a double reſpect. Firſt, God will the rather bleſs and proſper the *labour* and handy-work of ſuch *godly* ſervants. For *Laban* perceived, *that God bleſſed him for Jacob's ſake:* And *Potiphar* ſaw, that the *Lord made all that Joſeph did, to proſper in his hand:* yea, when innocent *Joſeph* was caſt into priſon, *his keeper ſaw, that whatſoever he did, the Lord made it to proſper:* and therefore the Keeper committed all the charge of the Priſoners into *Joſeph's* hand. 2. The *trulier* a man doth ſerve *God*, the *faithfuller* he will ſerve *thee*.

Pſal. 101. 6, 7.

Eſther 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 22. 23.

2. If every *Houſholder* were thus careful according to his *duty*, to bring up his Children and Family in the *ſervice* and *fear of God* in his *own* houſe, then the houſe of *God* ſhould be better filled, and the *Lords Table* more frequented every *Sabbath* day; and the Paſtours *publick* preaching and labour, would take *more* effect than it doth. The *ſtreets* of Towns and Cities would not *abound* with ſo many drunkards, ſwearers, whore-monger, and prophane ſcorners of true *Piety* and *Religion*, *Weſtminſter*

minſter Hall would not be ſo full of contentions, wrangling ſuits, and unchriſtian debates: and the *priſons* would not be *every* Seſſions ſo full of Thieves, Robbers, Traitors, and Murtherers. But (alas) *moſt* Houſholders make no other uſe of their *ſervants*, than they do of their *beaſts*. Whilſt they may have their *bodies* to do *their* ſervice, they care not if their *ſouls* ſerve the *Devil*. Yet the common complaint is; that *faithful* and *good* ſervants are ſcarce to be found. True, but the reaſon is, becauſe there are ſo many *prophane* and *irreligious* Maſters: for, the example and inſtruction of a *Godly* and *Religious* Maſter, will make a good and a faithful ſervant, as may witneſs the examples of *Abraham*, *Joſhua*, *David*, *Cornelius*, &c. who had good ſervants, becauſe they were religious Maſters, ſuch as were careful to make their ſervants *Gods* ſervants.

It is the *chief* labour and care of moſt men, to *raiſe*, and to *advance* their *houſe*; yet let them [a] *riſe up early and lye down late, and eat the bread of carefulneſs*, all will be but in vain, for *except the Lord build a houſe*, (that is, raiſe up a Family) *they labour in vain*. For God hath ſealed this as an *irrevocable* decree, that *he will* [b] *pour his wrath upon the Families that call not upon his name*: yea, [c] *God will take the wicked and pluck him out of his tabernacle, and root him out of the land*, &c. Yea, when his [d] *iniquities are full*, he will make [e] *the land to ſpue out every Canaanite*. *Religion* then, and

[a] Pſal. 127. 1, 2.
[b] Jer. 10. 25.
[c] Pſal. 52. 5.
[d] Gen. 15. 16.
[e] Lev. 18. 25.

and the *Service* of God in a Family, is the beſt building, and ſureſt entailing of Houſe and Land, to a man and his *poſterity*; for the *righteous Man ſhall inherit the land, and dwell therein for ever.* Pſal. 37. 29.

As therefore if thou deſireſt to have the *bleſſing* of God upon thy *ſelf*, and upon thy *family*; either before or after thy own private dévotions, call every morning *all* thy *family* to ſome *convenient* room; and firſt, either read thy ſelf unto them a Chapter in the Word of God, or cauſe it to be read diſtinctly by ſome other. If leiſure ſerve, thou maieſt * *admoniſh* them of ſome remarkable notes; and then kneeling down with them in reverent ſort, as is before deſcribed, pray with them in this manner.

* Origen would have the word expounded in Chriſtian houſes, Hom. 9. in Lev. Auguſtine ſaith, that what the Preacher is in the Pulpit, the ſame the Houſholder is in the houſe.

Morning Prayer for a Family

O Lord our God and heavenly *Father*, who art the only Creator and Governour of heaven and earth, and all things therein contained, we confeſs that we are *unworthy* to appear in thy ſight and preſence, conſidering our manifold ſins, which we have committed againſt *heaven, and before thee*: and how that we have been *born* in ſin, and do *daily* break thy holy Laws and Commandments, contrary to our knowledge and conſciences; albeit that we know that thou art our *Creator*, who haſt *made* us, our *Redeemer*, who haſt *bought* us with the *blood* of thine only begotten Son; and our *Comforter*,

who beſtoweſt upon us, all the good and holy *graces*, which we enjoy in our ſouls and bodies. And if thou ſhould'ſt but deal with us, as our wickedneſs and unthankfulneſs have deſerved: what other thing might we (O Lord) expect from thee, but *ſhame*, and *confuſion* in this life, and in the World to come, *wrath*, and everlaſting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the *confidence* which we have in thy unſpeakable and endleſs mercy in thy Son, our Saviour *Jeſus Chriſt*: we thy poor ſervants, appealing from thy Throne of *Juſtice*, (where we are juſtly loſt and condemned) to thy Throne of *grace* (where mercy *reigneth*, to pardon *abounding* ſin:) do from the bottom of our hearts moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds; that by the vertue of the precious blood of Jeſus Chriſt, thine innocent *Lamb*, which he ſo abundantly ſhed (*to take away the ſins of the world*) all our ſins, both *original* and *actual*, may be ſo cleanſed and waſhed from us, as that they may never be laid to our charge, nor ever have power to riſe up in judgment againſt us. And we beſeech thee, good *Father*, for *Chriſt* his death and paſſions ſake, that thou wilt not ſuffer to fall upon us that fearful curſe and vengeance, which thy law hath *threatned*, and our ſins have juſtly deſerved. And for as much, O Lord, as we are taught by thy word, that *Idolaters*, *Adulterers*,

terers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, *shall not inherit the kingdom of God*, pour the grace of thy *Holy Spirit*, into our hearts, whereby we may be *enlightned* to see the filthiness of our sins, to abhor them: and may be more and more *stirred up* to live in *newness* of life, and love of thy *Majesty*; so that we may daily encrease in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee most hearty *thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befalln our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day and evermore. Shield us, O Lord, from the temptations of the Devil,

and grant us the custody of thy *holy Angels*, to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and Almighty *tuition*. Lord, defend them from all *evil*, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day, from falling into any *gross* sin, especially those whereunto our natures are most *prone*. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to be needful for us; that we may the better be inabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*, *even prosper thou our handy-work*; (for except thou *guide* us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life; that our hearts being not setled upon any transitory things, which we meet with in the way: our *souls* may every day be more and more

more *ravished* with the love of our *home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdoms wherein we live. Preserve and defend from all evils and dangers, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal progeny; the Lady *Elizabeth*, the Kings only Sister, and her Princely issue: multiply their days in bliss and felicity, and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places; and govern *thou* them, that they may govern us in *peace and godliness*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an *evil* conscience, because they have sinned against thy *Word*, or for a *good* conscience, because they will not sin against thy *truth*. Make the *first* to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering,

and a gracious and speedy *deliverance*, which way may stand best with their *comfort*, and thy *glory*. Give every one of us grace, to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These and all other graces, which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands: concluding this our imperfect prayer, in that *absolute* form of prayer which Christ himself hath taught us, saying: *Our Father*, &c.

After prayers, let every one of thy Household (taking in the fear of God such a breakfast or refreshing as is fit) depart: the children to School, the servants to their work; every one *to his office, the Master and Mistress of the Family to their callings, or to some honest exercises for recreation as they think fit.*

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper

deeper impression in thy heart, of God's *fatherly providence* and *goodness* towards thee.

Meditations before Dinner and Supper.

1. MEditate that *hunger* is like the sickness called a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up: and that meat and drink, are but as * *Physick*, or means which God hath ordained, to relieve and cure this *natural infirmity*, and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the weakness of nature, than to satisfie the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill, privies. There is no service so † *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldly term them, as the Scriptures do other idols,* *Gidulim*, Dungy-gods, *Hab.* 2. 18, 19. 2 *King.* 17. 12. And as no one action (Gods ordinances excepted) makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfeiting*, *drunkenness* and *spewing*, makes a man more vile than a *beast*.

2. Meditate on the *omnipotency* of God, who made all these creatures of nothing: of his *wisdom*, who feedeth so many *infinite Creatures* through the universal

* Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. Aug. l. 10. Conf.

† Major sum & ad majora genitus, quam ut mancipium sim mei corporis. Senec.

* Of Galal, which signifieth mans Dung, as Ezek. 4. 17. 15.

Heb. 11. 3. Psal. 145. 15, 16.

World, *maintaining* all otheir lives, which he hath given them; which surpasseth the wisdom of all the Angels in heaven: and of his *clemency* and *goodness*, in feeding also his very *enemies*.

Matth. 5. 45, &c. Act. 14, 17.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowl*, have lost their lives, to become food to nourish thee: and how *God's providence* from remote places hath brought all these *portions* together on thy table, for thy nourishment; and how by these dead creatures he maintains thee in *health* and *life*.

† Hanc ob causam Gentiles mensas sacras & festa nominabant. Vives.

4. Meditate, that seeing thou hast so many † *pledges of God's fatherly bounty*, *goodness* and *mercy* towards thee, as there are *dishes* of meat on thy Table; Oh suffer not in such a place, so *gracious a God* to be abused by scurrility, ribauldry, or swearing: or thy * fellow-brother, by disgraceful *backbiting*, *taunting*, or *slandering*.

* St. Austin had written over his table: Quisquis amat dictis absentum rodere vitam, Hanc mensam vetitam noverit esse sibi. Possid. de vita Aug.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave * *thanks* to his heavenly Father for the same. And after his last *Supper*, we read that *he sung a* b *Psalm*. For this was the Commandment of God, c *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the *Prophets*: For d *the people would not eat at their feast, till Samuel came to bless their meat.* And saith *Joel* to Gods people: e *Ye shall eat and be satisfied, and praise the Name of the Lord your God.* This also

Luk. 9. 16. Mat. 14. 19. and 15. 36. Mark 6. 41. and 8. 6. Luk. 24. 30. Joh. 6. 11.

b Mat. 26. 30. Mar. 14. 26.

c Deut. 8. 10.

d 1 Sam. 9. 13.

e Joel 2. 26.

was

was the practice of the [f] *Apoſtles*. For St. *Paul* in the ſhip, gave *thanks before meat*, in the preſence of all the people that were therein. Imitate thou therefore in ſo *holy* an action, ſo *bleſſed* a Maſter, and ſo many worthy Preſidents that have followed him, and gone before thee. It may be, becauſe thou haſt never uſed to give thanks at meals, therefore thou art now aſhamed to begin. Think it no ſhame to *do* what *Chriſt* did; but be rather aſhamed that thou haſt ſo long neglected ſo *Chriſtian* a duty. And if the *Son of God* gave his Father ſuch great thanks for a dinner of *barley bread, and broyled fiſh*; what thanks ſhould ſuch a *ſinful* man as thou art, render unto God, for ſuch *variety* of *good* and dainty cheer? How many a true Chriſtian would be glad to fill his belly with the morſels which thou *refuſeſt*; and do *lack* that which thou *leaveſt*? How hardly do others *labour* for that which they eat, and thou haſt thy food *provided* for thee, without either *care* or *labour*? To conclude, if *Pagan Idolaters* at their feaſts were accuſtomed to praiſe their falſe *Gods*: what a ſhame is it for a *Chriſtian*, (at his dinners and ſuppers,) not to *praiſe* the true God, in *whom we live, move, and have our being*?

[f] Act. 27. 35.

Joh. 6. 9, 11.

Dan. 5. 1. 4.

Act. 17. 28.

6. Meditate, that thy *body*, which thou doſt now ſo daintily feed, muſt be (thou knoweſt not how ſoon) meat for *worms*: *When thou ſhalt ſay to corruption, thou art my*

Job 17. 14.

my Father; *and to the worm, thou art my Mother and my Sister.*

7. Meditate, how that many a *Mans table is made his snare*: so that through his intemperance and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit: insomuch, that more are killed with this * *snare*, than with the *sword*. And seeing that since the *Curse*, the use (as of all creatures so likewise) of meat and drink, is unto us unclean, till the same be [a] *sanctified* by the *Word of* God, and *Prayer*: and that man liveth not by [b] *bread only*, but by the *Word of Gods ordinance*; and his *blessing*, which is called the [c] *staff of Bread*. Sit not therefore down to eat, before you [d] *pray*, and rise not before you give God [e] *thanks*. Feed to suffice [f] *nature*, yet rise with an *appetite*; and remember thy poor Christian [g] *brethren*, who suffer hunger, and want those good things, wherewith thou dost abound. *These things, or some of them premeditated, (if there be not a* [h] *Samuel present)* [i] lift up with *all* comely reverence, *thy heart with thy hands and eyes, unto the* great Creator *and Feeder of all Creatures, and before Meat, pray unto him thus:*

Pſal. 69. 22.

* Gen 3. 17.

a 1 Tim. 4. 4, 5.

b Mat. 4. 4.

c Lev. 26. 26. Ezeck. 4. 16. and 5. 16.

d 1 Sam. 9. 13. Mat. 14. 19. Luke 24. 30.

e 1 Cor. 10. 16

f Rom 14. 6. 1 Theſſ. 5. 18.

g Eccl. 10. 17. Luk. 21. 34. Neh. 5. 17 Amos 6. 6.

h 1 Sam. 9. 13.

i Mat. 14. 19.

Grace before Meat.

O Moſt gracious God, and loving Father, who feedeſt [a] *all creatures* living, which [b] depend upon thy *divine providence*; we beſeech thee [c] *ſanctifie* theſe creatures, which thou haſt ordained for

a Pſalm 10. 17.

b Joel 1. 10. Pſal. 147. 9.

c 1 Tim. 4. 5.

us;

us: give them vertue to nouriſh our bodies in *life* and *health*: and give us grace to receive them *ſoberly* and *thankfully*, as from thy hands; that ſo in the [d] *ſtrength* of theſe and other thy *bleſſings*, we may walk in the *uprightneſs* of our *hearts*, before thy face, this day, and all the days of our lives, through Jeſus Chriſt, our Lord and only Saviour. *Amen.*

[d] 1 King. 19. 8.

Or thus:

MOſt gracious God, and merciful Father, we beſeech thee *ſanctifie* theſe Creatures to our uſe: make them *healthful* for our nouriſhment; and us *thankful* for all thy bleſſings, through Chriſt our Lord and only Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, *in whom we live, move, and have our being*, we beſeech thee bleſs unto thy Servants theſe Creatures, that in the *ſtrength* of them we may *live*, to the ſetting forth of thy *praiſe*, and *glory*, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

After every meal be careful of thy ſelf and family, as Job *was for himſelf, and his Children,* Job 1. 4. *leſt that in the chearfulneſs of eating and drinking, ſome ſpeech hath ſlipped out, which might be either offenſive to God, or injurious to man; and therefore with the like comely geſture and reverence give thanks unto God, and pray in this manner.*

Bleſſed

BLeſſed be thy holy Name, O Lord, our God, for theſe thy good benefits, wherewith thou haſt ſo *plentifully* at this time *refreſhed* our bodies: O Lord, vouchſafe likewiſe to feed our ſouls with the *ſpiritual food* of thy holy *Word* and *Spirit* unto life everlaſting. Lord defend and ſave thy whole Church, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the reſt of the royal Progeny; the *Lady Elizabeth*, the Kings only Sister, and her Princely iſſue. Forgive us our ſins, and unthankfulneſs, paſs by our manifold infirmities, make us all mindful of our laſt end, and of the reckoning that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jeſus Chriſt, our Lord, and only Saviour. *Amen.*

Or thus:

BLeſſed be thy holy name, (O Lord) for theſe thy good benefits, wherewith thou haſt refreſhed us at this time. Lord forgive us all our ſins and frailties: ſave and defend thy whole Church, our *King*, and his Royal *poſterity*, and grant us health, peace, and truth, in Chriſt our only Saviour. *Amen.*

Or thus:

WE give thee thanks (O heavenly Father) for feeding our Bodies ſo graciouſly with thy good creatures to this temporal life: beſeeching thee likewiſe to feed our ſouls with thy holy Word unto life everlaſting. Defend (O Lord) thine

thine universal Church, the *King*, and his royal *Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescribed in the morning. Then (in holy imitation of our Lord, *and his* Disciples) *sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these rules.*

Rules to be observed in singing of Psalms.

1. BEware of singing divine Psalms for an ordinary *recreation*; as do men of impure Spirits, who sing holy *Psalms*, intermingled with prophane *Ballads*.

They are *Gods Word*, take them not in thy mouth in vain.

2. Remember to sing *Davids Psalms*, with *Davids Spirit*.

3. Practise Saint *Pauls* rule, [a] *I will sing with the spirit, but I will sing with the understanding also.*

4. As you sing, [b] uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the *matter* make more [c] melody in your

Mat. 12. 43.
[a] 1 Cor. 14. 15.
[b] 1 Cor. 11. 4.
[c] Eph. 5. 19. Col. 3. 16.

your *hearts*, than the *Muſick* in your *ear*: for the ſinging with grace in our hearts, is that which the Lord is *delighted* withal, according to that old verſe:

Non vox, ſed votum, non muſica cordalit, ſed cor:
Non clamans, ſed amans, pſallit in aure Dei.
'Tis not the voice, but vow;
Sound heart, not ſounding ſtring;
True zeal, not outward ſhow,
That in God's ear doth ring.

5. Thou maiſt (if thou think good) ſing all the Pſalms over in order: for all are moſt divine and comfortable But if thou wilt chuſe ſome *ſpecial Pſalms*, as more fit for ſome *times*, and *purpoſes*; and ſuch, as by the oft uſage, thy people may the *eaſilier* commit to memory,

Then ſing,

In the Morning, *Pſalm* 3. 5. 16. 22. 144.
In the Evening, *Pſalm* 4. 127. 141.
For mercy after a ſin committed, *Pſalm* 51. 103.
In ſickneſs, or heavineſs, *Pſalm* 6. 13. 88. 90. 91. 137. 146.
When thou art recovered, *Pſalm* 30. 32.
On the Sabbath day, *Pſalm* 19. 92. 95.
In time of joy, *Pſalm* 80. 98. 107. 136. 145.
Before Sermon, *Pſalm* 1. 12. 147. the 1. and 5. *Part* of the 119.
After Sermon, any *Pſalm* which concerneth the chief argument of the Sermon.
At the Communion. *Pſalm* 22. 23. 103. 111. 116.

For

For ſpiritual ſolace, *Pſalm* 15.19. 25.46. 67. 112. 116.

After wrong and diſgrace received, *Pſal.* 42.69.70. 140. 144.

After the Pſalm, all kneelling down in reverent manner (as is before deſcribed) let the Father of the Family (or the chiefeſt in his abſence) pray thus.

Evening Prayer for a Family.

O Eternal God, and moſt gracious *Father*, we thine unworthy Servants, here aſſembled, do caſt down our ſelves at the *footſtool* of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word, and deed, tranſgreſſed all thy holy Commandments, ſo that in us naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſs, diſtruſt, *too much* love of our ſelves, and the world; *too little* love of thee, and thy Kingdom, but empty and void of faith, love, patience, and every ſpiritual grace. If thou therefore ſhouldeſt but enter into judgment with us, and ſearch out our natural corruption, and obſerve all the curſed fruits and effects that we have derived from thence; *Satan* might juſtly challenge us for his own, and we could not expect any thing from thy Majeſty, but thy wrath, and our condemnation, which we have long ago deſerved.

but

Mat. 3. 17. But, good Father, for *Jesus Christ* thy dear Sons sake, *in whom only thou art well pleased*; and for the merits of that bitter death, and bloody passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion, which are due unto us for them; that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created *us* to serve *thee*, as *all other* Creatures to serve *us*: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working, we may have the inward sight and feeling of our sins, and natural corruptions; and that we may not be blinded in them through *custom*, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good *means* to overcome and get out of them. O

Rom. 6. 6. Phil. 3. 10. let us feel the *power* of *Christs* death, killing sin in our mortal bodies: and the vertue of his resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the stream of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried headlong to eternal destruction: but daily frame us more and more to the likeness

neſs of thy Son *Jeſus Chriſt*, that in righteouſneſs and true holineſs, we may ſo ſerve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may, in thine appointed time, attain to the bleſſed *reſurrection of the juſt*, unto eternal life. In the mean while, O Lord, increaſe our *faith* in the ſweet promiſes of the *Goſpel*, and our repentance from *dead works*, the aſſurance of our *hope* in thy promiſes, our *fear* of thy name, the *hatred* of all our ſins, and our love unto thy children, eſpecially thoſe whom we ſhall ſee to ſtand in *need* of our help and comfort: that ſo, by the fruits of *Piety*, and a righteous life, we may be aſſured that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, ſo far forth, as thy Divine wiſdom ſhall think meet and neceſſary for every one of us. Rom. 8. 29. Eph. 4. 24.

And here, *O Lord*, according to our bounden duty, we confeſs that thou haſt been exceeding merciful unto us all, in things of this life; but infinitely more merciful in the things of a better life: and therefore we do here from our very ſouls, render unto thee all humble and hearty thanks, for all thy bleſſings and benefits beſtowed upon our ſouls and bodies: acknowledging thee to be that *Father of lights, from whom we have received all thoſe good and perfect gifts*: and unto thee alone for them, we aſcribe to be due all glory, honour Jam. 1. 17.

nour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this *day* from all perils and dangers: so that none of those judgments (which our sins have deserved) have fain upon any one of us. Good Lord, forgive us the sins which this day we have *committed* against *thy divine Majesty*, & our brethren, and for *Christ* his sake be reconciled unto us for them.

And we beseech thee likewise of the same thine infinite goodness and mercy, to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of *evil angels*, or any other fear or peril, which for our sins might justly fall upon us. And that we may be safe under the *shadow of thy wings*; we [illegible] our bodies and souls and [illegible] we have, unto thine Almighty protection. [illegible] and defend both us and them from all evil. And whilest we sleep, do thou, *O Father*, (who never slumberest nor sleepest) watch over thy children, and give a charge to thy *Holy Angels*, to *pitch their tents* round about our house and dwelling, to *guard us* from all dangers: that sleeping *with* thee, we may in the next morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

Psal. 78. 49.

Psal. 91. 5.

Gen. 32. 2. 2 King. 6. 16, 17.

Psal. 91. 11, 12.

And we beseech thee, O Lord, to be merciful likewise to thy whole *Church*, and

to

to continue the tranquility of these Kingdoms wherein we live, turning from us those plagues which the *crying sins* of this Nation do *cry* for.

Preserve our Religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely issue: all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our Christian brethren and Sisters, that suffer sickness, or any other affliction or misery: especially those, who any where do suffer persecution, for the testimony of thy *holy Gospel*, grant them patience to bear thy cross; and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity, make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the Prayer of sinners: but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine *eternal Son Jesus* our Lord and Saviour, we humbly

Luke 21. 35 Matth. 25. 1, &c.

humbly beg theſe, and all other graces which thou knoweſt to be needful for us, ſhutting up theſe our imperfect requeſts, in that *moſt holy* Prayer, which Chriſt himſelf hath taught us to ſay unto thee, *Our Father*, &c.

Thy grace, O Lord Jeſus Chriſt; thy love, O heavenly Father; thy comfort and conſolation, O holy and bleſſed Spirit, be with us, and remain with us this night, and for evermore. Amen.

Then ſaluting one another, as becometh *Chriſtians* who are the *veſſels of Grace*, and *Temples* of the holy *Ghoſt*, let them in the fear of God depart every one to his reſt: uſing ſome of the former private meditations for Evening.

Thus far of the Houſholders publick *Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church on the* Sabbath day.

Meditations of the true manner of practiſing Piety on the Sabbath day.

ALmighty God will have himſelf worſhipped, not only in a *private* manner, by private Perſons and families; but alſo in a more *publick* ſort, of all the godly joyned together in a viſible *Church:* that by this means he may be known not only to be the *God* and *Lord* of every *ſingular* perſon; but alſo of the Creatures of the *whole univerſal* world.

Queſt. But why do not we *Chriſtians*, under the *New*, keep the *Sabbath* on the ſame

ſame *ſeventh day*, whereon it was kept under the *Old Teſtament*?

I anſwer: becauſe that our *Lord Jeſus* (who is the † *Lord of the Sabbath*, and whom the Law it ſelf commands us to hear) did alter it from that *ſeventh* day, to this *firſt* day of the Week, whereon we keep the *Sabbath*. For the holy Evangeliſt notes: that our *Lord* came into the midſt of the holy Aſſembly, on the two firſt days of the two weeks immediately following his Reſurrection, and then *bleſſed* the Church, *breathed* on the Apoſtles the *Holy Ghoſt*, and gave them the miniſterial *keyes*, and power of binding and remitting ſins. And ſo it is moſt probable he did in a *ſolemn* manner *every firſt day* of the week, during the forty days he continued on earth, between his *Reſurrection* and *Aſcenſion* (for the fiftieth day after, being the firſt day of the Week, the Apoſtles were aſſembled) during which time, he gave Commandments unto the Apoſtles, and * *ſpake unto them thoſe things which appertain to the Kingdom of God*, that is, inſtructed them, how they ſhould throughout the Churches (which were to be converted) *change* the *Sabbath* to the *Lords day*; the bodily ſacrifices of beaſts, to the ſpiritual ſacrifices of Praiſe, Prayer, and contrite hearts; the [a] Levitical *Prieſthood* of the Law, to the Chriſtian *Miniſtry* of the Goſpel; the *Jewiſh Temples* and *Synagogues*, to *Churches* and *Oratories*; the Old Sacraments of *Circumciſion* and

† Mat. 12. 8. Deut. 18. 18, 19.

Joh. 20. 22.

* Act. 1. 2, 3. Cyril bids us note, that S. John doth not ſimply ſet down the manner of Chriſts appearing unto Thomas, but alſo the circumſtance of the time poſt dies octo) whence he concludes thus, Diem igitur octavum Dominicam diem eſſe neceſſe eſt. Cyril. in Johan. lib. 12. cap. 58.

[a] Heb. 7. 11, 12.

Paſſover,

Passover, to *Baptism* and the *Lord's Supper*, &c. as may appear by the like phrase, *Act.* 19.8. and *Act.* 28.23. *Col.* 4. 11. put for the whole *summ* of *Pauls* Doctrine, by which were wrought all these changes; where it took effect. So that as Christ was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty days, *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministery; especially seeing that under the Old Testament, God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the *time* as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord, [a] who hath times and seasons in his own power, appointed this first day of the week, to be the very day, [b] wherein he sent down from heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministery, in the [c] preaching of the Word, the [d] administration of the Sacraments, and the [e] loosing of the sins

Eph. 4. 8. 11, 12.

a Act. 1. 7.

b Acts 2. 1, &c.

c Act. 2. 1, 4.
d Act. 2. 38, 41, 42.
e Act. 2. 38.

sins of penitent sinners. Upon these and the like grounds, [f] *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the [g] *Lords day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the Name of the [h] *Lord* honoureth the *one*, so doth it the other: and as the Lord of the Sabbath, by his *royal* prerogative, and *transcendent* authority, could, so he had also reason, to change the Holy Sabbath from the seventh day to *this*, whereon we keep it. For as concerning the seventh day, which followed the six days, wherein God finished the Creation; there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon *greater* reason and occasion, it might very well be changed and altered unto *some* other seventh day. For the Commandment doth * not say, Remember to keep holy *the seventh day, next following the sixth day of the Creation*, or this, or that seventh day: but indefinitely, remember that thou keep holy † a *seventh day*. And to speak properly, as we take a day for the *distinction of time*, called either a day *natural*, consisting of 24 hours, or a day *artificial*, consisting

f Athan. in fronti spicio hom. de sent.

g Rev. 1. 10. The Scripture of the New Testament, gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper in stead of the Passover, so did he the Lords day, in the Jewish Sabbath's room.

h 1 Cor. 11. 20.

* Wolphii Chronolog. de Temp. l. 2. cap. 1. p. 92. † Legis substantia est sex diebus, terrenis negotiis incumbere; septimâ, divino cultui dare operam

ing of 12 hours, from Sun-riſing, to Sun-ſetting: and withal conſider the Sun *ſtanding ſtill* at noon, in *Joſhua's* time, the ſpace of a whole day; and the Sun *going back* ten degrees, (*viz*, five hours, almoſt half an artificial day) in *Ezekiah's* time, the Jews themſelves could not keep their Sabbath upon that *preciſe* and *juſt diſtinction of time*, called at the firſt, the ſeventh day from the Creation.

Joſh. 10. 12, 13.

2 Kin. 20. 11.

Add hereunto, that in reſpect of the diverſity of *Meridians*, and the *unequal riſing* and *ſetting* of the Sun, every day varieth in ſome places a *quarter*, in ſome *half*, in others a *whole* day: Therefore the Jewiſh ſeventh day cannot preciſely be kept at the *ſame inſtant* of time, every where in the world.

Chriſtoph. Helvic. Syſt. cont. Theol. cum Judæis c. de Sab.

Now, our Lord Jeſus having authority, as *Lord over the Sabbath*, had likewiſe now far greater reaſon and occaſion to tranſlate the Sabbath from the *Jewiſh* ſeventh day, unto the ſeventh day whereon Chriſtians do keep the Sabbath.

Mat. 12. 8.

1. Becauſe that by his *Reſurrection* from the dead, there is wrought *a new ſpiritual Creation* of the world: without which all the Sons of *Adam* had been *turned* to everlaſting *deſtruction*, and all the works of the firſt creation had miniſtred no *conſolation* unto us.

[a] Iſaiah. 65. & &c. Iſaiah. 66. 22. Pſal. 90. 2.

2. And in reſpect of this new ſpiritual Creation, the Scripture ſaith, that [a] *Old things are paſſed away, and all things are become new*: [b] *new* Creatures, [c] *new* People, [d] *new*

[a] 2 Cor. 5. 17. [b] Gal. 6. 15. [c] 1 Pet. 2. 10.

[d] *new* men, [e] *new* knowledge, [f] *new* Teſtament, [g] *new* Commandment, [h] *new* names, [i] *new* way, [k] *new* ſong, [l] *new* garment, *new* wine, *new* veſſels, [m] *new* Jeruſalem, [n] *new* Heaven, and a *new* Earth. And therefore of neceſſity there muſt be in ſtead of the *old*, a *new* [o] Sabbath day, to honour and praiſe our Redeemer, and to meditate upon the work of our redemption, and to ſhew the new change of the *Old Teſtament*.

3 Becauſe that on this day, *Chriſt* reſted from all the ſufferings of his *Paſſion*, and finiſhed the glorious work of our *Redemption*. If therefore the *finiſhing* of the work of the *firſt Creation*, whereby God mightily manifeſted himſelf unto his creatures, deſerved a Sabbath for to ſolemnize the memorial of ſo great a work, to the honour of the worker, and therefore calls it *mine holy Day*: much more doth the *new Creation* of the World, *effected* by the reſurrection of *Chriſt*, (whereby *he mightily declared himſelf to be the Son of God*) deſerve a Sabbath, for the perpetual commemoration thereof, to the honour of Chriſt, and therefore worthily called the *Lords Day*. For, as the deliverance out of the Captivity of *Babylon*, being greater, took away the name from the deliverance out of the bondage of *Egypt*: ſo the day whereon Chriſt finiſhed the *redemption* of the world, did more juſtly deſerve to have the Sabbath kept on it, than on that day, whereon God ceaſed from creating the world. As therefore in the *Creation*, the firſt day

I. where-

d Eph. 4. 24
e Col. 3. 10.
f Mat. 26. 28.
g Joh. 12. 14.
h Rev. 2. 17.
i Heb. 10. 10.
k Rev. 3. 9.
l Luk. 5. 36, 37.
m Rev. 21. 2.
n 2 Pet. 3. 13. Iſa. 66. 22.
o Heb. 4. 9.

Iſa. 58. 13.

Rom. 1. 4.

Rev. 1. 10.

Jer. 23. 7. 8.

wherein it was finiſhed, was conſecrated for a *Sabbath*: ſo in the time of *Redemption*, the firſt day wherein it was perfected, muſt be dedicated to a holy reſt; but ſtill a ſeventh day kept according to Gods moral Commandment. The *Jews* kept the *laſt* day of the week, beginning their *Sabbath* with the * *night*, when God reſted: but Chriſtians honour the Lord *better*, on the [a] firſt day of the week, [b] beginning the *Sabbath* with the *day*, when the Lord *aroſe*. They kept their *Sabbath* in remembrance of the worlds Creation: but Chriſtians celebrate it in *memorial* of the worlds *Redemption*: yea, the *Lords* day being the firſt of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

* Gen. 2. 2. Lev. 23. 32. Neh. 13. 19.
[a] Mat. 28. 1.
[b] Act. 20. 7, 11.

As therefore under the *Old Teſtament*, God, by the *glory* conſiſting of ſeven *Lamps*, *ſeven Branches*, *&c.* put them in remembrance of the *Creation*, *Light* and *Sabbaths reſt*: So under the *New Teſtament*, Chriſt *the true light of the world*, appeareth in the midſt of the *7. lamps*, *and 7. golden candleſticks*, to put us in mind to honour our Redeemer in the *light of the Goſpel* of the *Lords ſeventh day of reſt*. And ſeeing the *Redemption*, both for *might* and *mercy*, ſo far exceedeth the Creation; it ſtood with *great* reaſon, that the *greater* work ſhould carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day diminiſh* the glory of the *Sabbath*; but rather being added, *augments* the *dignity* thereof:

Exod. 25. 31.

Rev. 1. 13.

Upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God.* And God himſelf calls it, *his holy day.* And upon the ſame ground likewiſe, the *Old Teſtament* conſecrated all their Sabbaths and holy days, to the worſhip and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is groſs Idolatry. For the firſt Table makes it a part of Gods worſhip, to have a Sabbath to his honour: ſo doth *Levit.* 23. 3, 37, 38, *&c.* and *Ezek.* 20. 20. *Neh.* 9. 14. the *Sabbath is put* for the *whole worſhip of God.* And our Saviour teacheth, that *we muſt worſhip the Lord God only, Mat.* 4. 10. and therefore keep a Sabbath to the only honour of God. The holy Ghoſt notes it as one of *Jeroboam's* greateſt ſins, that he ordained a feaſt from the *device of his own heart*, 1 *Kings* 12. 33. And God threatneth *to viſit Iſrael for keeping the days of Baalim*; That is, of *Lords*, as Papiſts do of Saints, *Hoſ.* 2. 13. but ſaith, that *ſuch forget him.* And ſo indeed none are leſs careful, in keeping the *Lords Sabbath*, than they, who are moſt * *ſuperſtitious* obſervers of *mens holy-days.* The Church of *Rome* therefore commits groſs *Idolatry.*

Iſa. 58. 13.

* Read H. Wolphius Chron. de Temp. l. 2. cap. 4. p. 118. & c. 7. p. 140, &c.

Firſt, in taking upon her to *ordain Sabbaths*, which belongs only unto the *Lord of the Sabbath* to do.

Secondly, in *dedicating* thoſe holy-days to the *honour of Creatures*, which in effect is to make them *ſanctifying Gods.*

Thirdly, in tying to these days, *Gods Worship*, *Prayers*, *Fasting*, and *Merit*.

Fourthly, in exacting on these days of *mens invention*, a *greater measure* of solemnity and sanctification, than upon the *Lords Day*, which is *Gods Commandment*: which in effect is to prefer *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and idolatrous Feasts; and only retains a few Holy-days, to the Honour of God alone, and easing of Servants, *Deut.* 5. 14. though long custom forceth to use the *old Names*, for *civil* distinction: as *Luke* used the *profane* names of *Castor* and *Pollux*, Acts 28. 11. and *Christians* of *Fortunatus*, 1 Cor. 16. 17. *Mercurius*, Rom. 16. 14. and *Jews* of *Mardocheus day*, 2 Maccab. 15. 37.

10. Lastly, The examples of God's *Judgments* on Sabbath-breakers, may sufficiently seal unto them, whose Hearts are not *seared*, how wrathfully Almighty God is displeased with them, who are wilful profaners of the *Lords day*.

Num. 15. 32. The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly go to gather sticks on the *Sabbath* day. The fact was small: true, but his sin was the greater, that (for so *small* an occasion) would presume to break so great a Commandment.

2 Maccab. 8. 28. *Nicanor* offering to fight against the *Jews* on the *Sabbath* day, was slain *him-*

himself, and thirty five thousand of his men.

A Husbandman grinding Corn upon the *Lords day*, had his Mill burned to ashes. Cent. Magde. l. 12. c. 6.

Another carrying Corn on this *day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after. Disp. de Tempore, Sect. 117.

Also a certain Nobleman (prophaning the *Sabbath* usually in hunting) had a child by his wife with a head like a Dog, and with ears and chaps, crying like a Hound. Tho. Cantipr. lib. 2. de apid. Timpii. Almiran. vindic. dict. Theat. hist. Johan. Finc. lib. 3. de miraculis.

A covetous *Flax-wife* at *Kinsat* in *France*, *Anno.* 1559. using with her maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next *Sabbath* it took fire indeed, but was quickly quenched; but not taking warning by this, the third *Sunday* after it took fire again, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, *Anno Dom.* 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden* under the people, at a *Bear-baiting*, so that 8. were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* Stowes Abridgement, An. 1582. Discite jam moniti Dominum non temnere Christum.

beholding *carnal ſports*; than to be in the *Church* ſerving God with the *ſpiritual* works of *Piety*.

Many fearful examples of *Gods* Judgments by fire, have in our days been ſhewed upon divers *Towns*, where the prophanation of the Lords day hath been openly countenanced.

Stratford upon *Avon* was twice on the ſame day twelve-month (being the Lords day) almoſt conſumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithful Miniſters.

Teverton in *Devonſhire*, (whoſe remembrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that God would bring ſome heavy Judgment on the Town, for their horrible † prophanation of the *Lords day*, occaſioned, chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in leſs than half an hour) conſumed, with a ſudden and fearful fire, the whole Town, except only the *Church*, the *Court-houſe*, and the *Alms-houſes*, or a few poor peoples dwellings; where a man might have ſeen 400 dwelling houſes all at once on fire, and above fifty perſons conſumed with the flame. And now again, ſince the former Edition of this Book, on the fifth of *Auguſt* laſt, 1612. (fourteen years ſince the former fire) the whole Town was again fired, and conſumed, except ſome

† Whilſt the Preachers cryed in the Church prophaneneſs, prophaneneſs, Gain would not ſuffer them to hear: therefore when they cryed, fire, fire, in the ſtreet, God would not ſuffer any to help.

some thirty *houses of poor people*, with the *School-house*, and *Alms-houses*: they are blind, who see not in this, the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower* of *Siloe*, *Luk.* 13. 4. and take warning by their neighbours chastisements, fear Gods threatning, *Jer.* 17. 27. and believe Gods Prophets, if they will prosper, 1 *Chron.* 20. 20.

Many other examples of Gods judgments might be alledged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation; it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punitheth *some* in this life, to signifie how he will plague all wilful transgressors of his Sabbaths at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies, peculiar to the Jews, were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from hell*; to the fifth Commandment, *length of days in Canaan*, typifying

eternal life in heaven; to the fixth Commandment, *abſtinence from blood and things ſtrangled*, figuring the care to abſtain from all kind of Murther; and to the whole Law, the Ceremony of * *Parchment-Lace*, putting them in mind to keep within the limits of the Law: ſo likewiſe to the fourth Commandment were added *ſome Ceremonies*, which peculiarly belonged to the *Jews*, and to no other people; as firſt, the *double* [a] *Sacrifices* appointed for them on the Sabbath day, ſhadowing how God will be ſerved on the Sabbath, with greater obedience, than on the week days. 2. The [b] *rigid and ſtrict ceaſing from making of fire*, [c] dreſſing of meat, and all bodily labour, both [d] remembring them of their full deliverance by *Moſes*'s conduct from the fiery Furnaces, and ſlavery of *Egypt*, upon [e] that day; as alſo ſhadowing unto them *the eternal redemption of their ſouls from Hell*, by the death of *Chriſt*: 3. The keeping of the Sabbath upon *the preciſe ſeventh day in order of the creation*; ſhadowing to the Jews, that Chriſt by his death, and reſting on their Sabbath, in the grave, ſhould bring them reſt and eaſe, from the burthen and yoke of the Legal ceremonies, *which neither they, nor their Fathers were able to bear*, *Act.* 15. 10. *Col.* 2. 16, 17.

And howſoever in *Paradiſe* before Man's Fall, the keeping of the Sabbath on the ſeventh day of the *creation*, was not a *Ceremony*, but an *Argument of perfection*: yet after the Fall, it became *Ceremonial*, and ſubject

* Num. 15. 38.

[a] Num. 28. 9, 10.

[b] Exod. 35. 2, 3.

[c] Exod. 16. 23.

[d] Deut. 5. 16.

[e] It was the Sabbath day, on which Moſes, and the Children of Iſrael ſang to God, when Pharaoh and his hoſt were drowned in the Sea, Exod. 15. See Trem. and Junius notes. on Deut 5. 15. and on Exod. 12. 15.

ſubject to change in reſpect of the Reſtauration by Chriſt. As *mans life* before the fall, being *immortal*, became afterwards *mortal*; and *nakedneſs* being an ornament before, became afterwards a *ſhame*; and *Marriage* became a type of the *Myſtical Union* betwixt Chriſt and his *Church*, *Epheſ.* 5. and to fulfil the Ceremonies (added for the *Jews* ſake unto the *Sabbath*) Chriſt at his Death reſted in the Grave all the *Jewiſh* Sabbath day; and by that reſt fulfilled all thoſe *ceremonial acceſſaries*. Now as the ceaſing of the Ceremonies annexed to the 1, 5, and 6, Commandments, and to Marriage, did not aboliſh thoſe Commandments and Marriage; nor cauſe them to ceaſe from being the perpetual Rules of Gods worſhip, and mans righteouſneſs: no more did the abrogating of the Ceremonies annexed to the Sabbath, aboliſh the morality of the Commandment of the Sabbath: ſo that though the *Ceremonies* be aboliſhed, by the acceſs of the *Subſtance*; and the *Shadow* overſhadowed by the *Body*, (which is *Chriſt*) yet the holy *reſt* (which was commanded and kept, before either the Jews were a people, or thoſe Ceremonies annexed to the Sabbath) ſtill continueth as Gods perpetual Law, whereby *all the Poſterity of Adam* are bound to reſt from their ordinary buſineſs, that they may wholly ſpend every ſeventh day in the ſolemn Worſhip, and only Service of GOD their Creator and Redeemer; but in the

ſubſtance of the fourth Commandment, there is not found one word of any Ceremony.

The chief objections againſt the morality of the Sabbath are three.

Object. 1. Gal. 4. 10. 1. That of *Paul* to the *Galatians*, *Ye obſerve days, and months, and times, and years*, &c. But there the Apoſtle condemns not the *moral* Sabbath, (which we call the *Lords day*; and which he himſelf ordained according to *Chriſts* Commandment, in the ſame *Churches of Galatia* and *Corinth*, and kept himſelf in other Churches) but he ſpeaks of the Jewiſh days, and times, and years, and the keeping of the Sabbath on the ſeventh day from the Creation, which he termeth *ſhadows of things to come*, aboliſhed now by *Chriſt* the body; and in the Law are called *Sabbaths*, but diſtinguiſhed from the *moral Sabbaths*.

1 Cor. 16. 1. and 14. 37. Act. 20. 7.

Col. 2. 17.

Levit. 23. 37, 38.

Object. 2. Col. 2. 16. 2. That of *Paul* to the *Coloſſians*: *Let no man therefore condemn you in meat or drink, or in reſpect of an holy day, or of the new moon, or of the Sabbath days.* But here the Apoſtle meaneth the *Jewiſh* ceremonial Sabbaths, not the *Chriſtians Lords day*, as before.

Object. 3. Rom. 14. 5. 3. That of the ſame Apoſtle to the *Romans*, *This man eſteemeth one day above another day; and another counteth every day alike, &c.* But S. *Paul* makes no ſuch account. For the queſtion there is not between *Jews* and *Gentiles*, but between the *ſtronger* and *weaker* Chriſtians. The *ſtronger* eſteemed one day above another, as appears

Rom. 15. 1.

pears in that there was a day both commanded, and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* ſaith here, that *he that obſerveth this day, obſerveth it unto the Lord*. The obſervation whereof, becauſe of the change of the Jewiſh ſeventh day, ſome weak Chriſtians, (as many now adays) thought not ſo neceſſary: ſo that if men (becauſe the *Jewiſh day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other days; it is an Argument (ſaith the Apoſtle) of their weakneſs, whoſe infirmity muſt be born, till they have time to be further inſtructed and perſwaded. Other objections are frivolous, and not worth the anſwering.

The true manner of keeping holy the Lords Day.

NOW the ſanctifying of the Sabbath conſiſts in *two things*. First, *In reſting from all ſervile and common buſineſs pertaining to our natural life*. Secondly, *In conſecrating that reſt wholly to the Service of God, and the uſe of thoſe holy means which belong to our ſpiritual life*.

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the* * *least to the greatest.* More particularly;

* Exod. 31. 12, 13. Exod. 31. 15, &c. Exod. 34. 21.

First, from all the works of our Calling, though it *were reaping in the time of harvest.*

Neh. 13. 15. Jer. 17. 21, 22, 27.

Secondly, from carrying *burthens*, as Carriers do; or riding abroad for *profit*, or for *pleasure*: God hath commanded that the beasts should rest on the Sabbath day, because all occasions of travelling or labouring with them should be cut off from man. God gives them that day a rest; and he that, *without necessity*, deprives them of their rest on the Lords day, the *groans* of the poor tyr'd Beasts shall in the day of the Lord rise up in *judgment* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting*, and *pampering* of themselves, like *Jezabels*, doing the *devils* work upon *Gods* day.

Deut. 5. 14. Rom. 8. 22. Deut. 25. 4. 1 Cor. 9. 9.

Thirdly, from keeping of *Fairs*, or *Markets*, which for the most part God punisheth with Pestilence, fire, and strange floods.

Neh. 13. 15. 16. 19.

Fourthly, from studying any Books of Science, but the holy Scriptures and Divinity. For our study must be *to be ravished in spirit upon the Lords day.* In a word, thou must on that day cease in thy calling to do thy work: that the Lord by his Calling, may do his work in thee. For whatsoever is gotten by *common working* on this day,

Rev. 1. 10.

day, ſhall never be *bleſſed* of the Lord: but it will prove like *Achan*'s Gold, which being got contrary to the Lord's Commandment, brought the fire of God's curſe upon all the reſt which he had lawfully gotten. And if *Chriſt* ſcourged them out as *thieves*, who bought and ſold in his *Temple*, (which was but a *Ceremony* ſhortly to be abrogated) is it to be thought, that he will ever ſuffer thoſe to eſcape unpuniſhed who (contrary to his Commandment) buy and ſell on the *Sabbath day*, which is his perpetual Law? *Chriſt* calleth ſuch, ſacrilegious Thieves; and as well may they ſteal the *Communion Cup* from the *Lords Table*, as ſteal from God, the chiefeſt part of the *Lords day*, to conſume it in their own *Luſts*. Such ſhall one day find the *judgments* of *God* heavier than the opinions of *men*.

Fifthly, from all *recreations* and *ſports*, which at other times are lawful: for if lawful works be forbidden on this day; much more lawful ſports, which do more *ſteal* away our affections from the contemplation of *heavenly* things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the *Lord*) any greater *delight* or recreation, than the ſanctifying of the *Lords day*. For can there be any greater joy for a *perſon condemned*, than to come to his Prince his houſe to have his *Pardon* ſealed? for one that is deadly *ſick*, to come to a Phyſician that can *cure* him? or for a *prodigal* child that fed

Iſa. 58, 13, 14.

Pſal. 37. 4.

fed on the husks of ſwine, to be admitted to eat the bread of life, at his *fathers* table? or for him who fears for *ſin* the tidings of death, to come to hear from God the aſſurance of eternal life? If thou wilt allow thy ſelf, or thy ſervant recreation, allow it in the ſix days which are thine: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be uſed on this day; but ſo far as it may help the ſoul to do more chearfully the *ſervice of God*.

Eph. 5. 18, 19. Rom. 12. 11. Deut. 28. 47. Sixthly, From *groſs feeding, liberal drinking* of Wine, or ſtrong drink; which may make us either *drowſie*, or *unapt* to ſerve God with our hearts and minds.

Seventhly, From all talking about worldly things, which hindreth the ſanctifying of the *Sabbath*, *more* than working: ſeeing one may *work alone*, but cannot *talk* but with *others*.

He that keeps the *Sabbath*, only by reſting from his *ordinary* work, keeps it but as a *Beaſt*. But *reſt* on this day, is ſo far commanded to Chriſtians, as it is an help to *ſanctification*: and *labour* ſo far forbidden, as it is an *impediment* to the outward and inward *worſhip* of God.

If then thoſe recreations, which are *lawful* at other times, are on the *Sabbath* not *allowed*; much more *thoſe* that are altogether at *all* times unlawful. Who without mourning can endure to ſee Chriſtians keep the Lord's day, as if they celebrated a feaſt rather to *Bacchus*, than to the honor of

of the *Lord Jesus*, the *Saviour* and *Redeemer* of the world? for having served *God* but an hour in outward shew, they spend the rest of the Lords day, in *sitting down to eat and drink, and rising up to play*; First *balasting* their bellies with *eating* and *drinking*; and then *feeding* their lusts with *playing and dancing*. Against which *prophanations* all holy Divines, both *old* and *new*, have in their times most bitterly inveighed. Insomuch that *Augustine* affirmeth, *that it was better to plough than to dance on the Sabbath day.*

1 Cor. 10. 7. Exod. 32. 6. 18, 19.

Melius enim arare quàm saltare in sabbato. Aug in tit. Psal. 91.

Now in the name of *Almighty God*, (who rested, having created Heaven and Earth) and of his *eternal Son Jesus*, the *Redeemer* of his Church, who shall shortly come, on the dreadful day of doom, to judge all men according to the obedience which they have shewed to his Commandments: I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his holy *Angels* at that day, that thou better weigh and consider whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chess playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carousing*, *Tipling*, *and such other fooleries of Robin-hood*, *Morrice-dances*, *Wakes and May-games*, be exercises that God will *bless* and allow on the *Sabbath day*. And seeing that no action ought to be done that day, but such as whereby we either *bless God*, or look to *receive a blessing* from God; how darest thou do those things on that blessed day, on which thou darest not

Act. 17. 31. Rom. 2. 12, &c. 2 Thess. 2. 8, &c.

not to pray to God to beſtow a *bleſſing* on it to thy uſe? hear this, and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of *God!* that having *every* day in ſix, every *hour* in every day, every *minute* in every hour, ſo taſted the ſweet mercy of thy God in Chriſt, without which thou hadſt periſhed every moment; Yet canſt not find in thy corrupt and irreligious heart, to ſpend in thy Maſters ſervice that *one day* of the week, which he hath reſerved for his own praiſe and worſhip. Let men in defence of their prophaneneſs, *object* what they will: and *anſwer* what the Devil puts in their mouths: yet I would wiſh them to remember, that ſeeing it is an ancient Tradition in the Church, that the Lords *ſecond coming* ſhall be upon the *Lords day*; how little joy they ſhould have, to be overtaken in thoſe carnal ſports, to pleaſe themſelves, when their Maſter ſhould find them in ſpiritual exerciſes ſerving him. The prophaneſt wretch would then wiſh rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wiſh our impure gallants to remember, that whilſt they thus dance on the *Lords day* (contrary to the *Lords Commandment*) they do but dance about the *pits brink*; and they know not which of them ſhall firſt *fall* therein. Whereinto being once fallen without repentance,

Lactan lib. 7. cap. 1.

pentance, no *greatneſs* can exempt them from the vengeance of that *great God*, whoſe Commandment (contrary to their knowledg and conſcience (they do thus *preſumptuouſly* tranſgreſs. If then Gods Commandment cannot *deterr* thee; nor Gods Word *adviſe* thee; I ſay no more, but what S. *John* ſaid before me, *He which is filthy, let him be filthy ſtill.* Rev. 22. 11. This was the laſt and heavieſt curſe, that S. John wished ſpiritual Babylon.

For the ſecond.

2. The *conſecration of the Sabbaths reſt conſiſts in performing three ſorts of duties.* Firſt, *before*; Secondly, at; Thirdly, *after* the publick exerciſes of the Church.

The duties to be performed before the publick exerciſes, are:

1. To *give over working* betimes on the *Eve*, that thy body may be the more refreſhed, and thy mind the better fitted to ſanctifie the *Sabbath* on the next day. For want, of this *preparation*, thy ſelf and thy ſervants being tyred with labour and watching the night before, are ſo heavy, that when you ſhould be ſerving God, and *hearing what his Spirit ſaith unto the Church* for your ſouls inſtruction, you cannot hold up your heads for ſleeping; to the *diſhonour* of *God*, the *offence* of the *Church*, and the *ſhame of your ſelves*: Therefore the Lord commands us not only to *keep holy*, but alſo to *remember* afore-hand the Sabbath day, to keep it holy, by preparing our hearts and removing all buſineſs that might hinder Rev. 2. & 3.

Isa. 56. 2, &c. and 58. 13, &c.

hinder us to *consecrate it, as a glorious day unto the Lord.* Therefore whereas the Lord in the *other* Commandments, doth but either *bid* or *forbid*; he doth *both* in this Commandment, and that with a special *memorandum:* As if a Master should charge his servant to look well unto *ten things* of great trust, but to have a *more special* care to *remember one* of those Ten, for divers weighty reasons; should not a faithful Servant that *loves* his Master, shew a *more special care* unto that thing above all other businesses?

Exod. 16. 33, &c.

Thus *Moses* taught the People o're night to remember the Sabbath: and it was a Holy custom among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labor in the field, and the *Tradesman* his work in the *Shop*, and go to Evening Prayer in the Church, to prepare their souls, that their minds might more chearfully attend *Gods worship* on the *Sabbath day.*

1 Cor. 7. 5. Gen. 35. 2. 1 Thess. 4. 4. 1 Sam. 21. 5. Exod. 19. 15.

2. To possess that night *thy vessel in holiness and honour*, that thou mayst present thy soul *more purely* in the sight of God the next morning.

3. To rise up *early* in the *morning* on the *Sabbath day.* Be careful therefore to rise sooner on this day, than on other days: by how much the *service* of God is to be preferred before all *earthly* businesses. For there is no *Master* to serve so *good* as *God*: and in the end, *no work* shall be better rewarded than his *service.*

4. When

4. When thou art up, consider with thy self, what an *impure* sinner thou art, and into what an holy place thou goest to appear, before the *most holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and *earnestly* pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in *Christ*. *Renew* thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray, that thou mayst have *Grace* to hear the *Word of God* read and preached with *profit*: and that thou mayst receive the holy *Sacrament* with *comfort* (if it be Communion-day) that God by his *Holy Spirit* would assist the Preacher to speak something that may *kill thy sin*, and *comfort thy soul*, which thou mayst do in this or the like sort. Col. 4. 3.

A Morning Prayer for the Sabbath day.

O *Lord most high*, O God eternal, *all whose works are glorious, and whose thoughts are very deep: there can be no better thing than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day.* For it is thy Will and Commandment, that we should sanctifie Psal. 92. 1. 2. 5.

sanctifie this day in thy service and praise: and in the thankful remembrance, as of the *creation* of the world by the power of thy *Word*; so of the *redemption* of Mankind by the death of thy *Son*. Thine (*O Lord*) I confess, *is greatness, and power, and glory, and victory, and praise: for all that is in heaven and earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give strength unto all.* Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure; thou notwithstanding, of thy favour and goodness, (passing by my prophaneness and infirmities) hast vouchsafed to add this *Sabbath* again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of *Jesus Christ* thy Son (whose glorious resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, * cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled *Lamb, which taketh away the sins of the* † *world.* And let thy *Holy Spirit* more and more subdue my corruptions, that I may be *renewed* after thine *own Image*, to serve thee in *newness of life, and holiness of conversation.* And as of thy mercy thou hast

1 Chro. 29. 11, &c.

* Here thou maist confess whatsoever sin of the last week clogs thy conscience.

† Joh. 1. 29.

haſt brought me to the beginning of this bleſſed day; ſo I do beſeech thee, make it a day of *Reconciliation*, betwixt my *ſinful ſoul*, and thy *divine Majeſty*. Give me grace to make it a day of *Repentance* unto thee, that thy goodneſs may ſeal it to be a day of *pardon* unto me: and that I may remember, that the keeping holy of this day, is a Commandment which thine *own finger* hath written. That on this day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the reſt of thy holy Laws and Commandments. And when anon, I ſhall with the reſt of the holy Aſſembly, appear before thy preſence in thy houſe, to offer unto thee our *Morning Sacrifice of praiſe and Prayer*; *and to hear what thy Spirit, by the preaching of thy Word, ſhall ſpeak unto thy ſervant*: Oh let not my ſins ſtand as a *Cloud*, to ſtop my Prayers from *aſcending* unto thee; or to keep back thy grace from deſcending by thy Word, into my heart. I know, O Lord, and tremble to think, that *three parts* of the good ſeed falls upon bad ground. O let not my heart be like the *high-way*, which through hardneſs, and want of true underſtanding, receives not the *ſeed*, till the evil one cometh, and catcheth it away: nor like to the *ſtony ground*, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for the Goſpels ſake; nor like the *thorny ground*, which by the

Matth. 13. 4, &c. Luk. 8. 5, &c.

the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes it altogether unfruitful: but that like unto the *good ground*, I may hear thy Word, with an *honest and good heart, understand it, and keep it, and bring forth fruit with patience*, in that measure that thy Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, Col. 4. 3. the *door of utterance*, unto thy faithful servant, whom thou hast sent unto us *to* Acts 26. 18. *open our Eyes, that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ.* And give me grace to submit my self unto his Ministery, as well when he *terrifieth* me with judgments, as when he *comforteth* me with thy Mercies. And that I may have him in [a] *singular love for his works sake*; because he [b] *watcheth* for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the *holy* Congregation with comelinesse and reverence, as in *thy presence*, and in the sight of *thy holy* [c] *Angels*. Keep me from *drowsiness* and *sleeping*, and from all wandring thoughts, and worldly imaginations: sanctifie my *Memory*, that it may be apt to receive, and firm to remember those good and profitable doctrines, which shall be taught unto us out of thy Word. And that through the *assistance* of thy *holy Spirit*,

[a] 1 Thess. 5. 13.
[b] Heb. 13. 17.
[c] 1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12.

Spirit, I may put the ſame leſſons in practice, for my *direction* in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which *godleſs* and *profane* perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient Servants) may make *my chief delight to conſecrate to thy glory and honour, not doing mine own ways, nor ſeeking mine own will, nor ſpeaking a vain word:* but that ceaſing from the works of ſin, as well as from the works of mine *ordinary calling*, I may through thy bleſſing, feell in my heart the beginning of that *eternal Sabbath*, which in unſpeakable joy and glory I ſhall celebrate with *Saints* and *Angels*, to thy praiſe and worſhip, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jeſus, in that form of Prayer which he hath taught me; Isaiah 58.13.

Our Father which art in heaven, &c.

Having thus in *private* prepared thine own ſeul, if thou haſt the charge of a Family, call all thy *Houſhold* together, read a Chapter, and pray as in the week days: but remember ſo to diſpatch theſe *private preparations* and duties, as that thou and thy family may be in the Church before the beginning of Prayers. Elſe your private exerciſes are rather an *hindrance* than a *preparation*. And as thou (and thy houſhold) do go in all *reverence* to

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

Psal. 100. 4. 1. THat thou art going to the *Court* of the Lord, and to speak with the great God by *prayer*; and to hear his Majesty *speak* unto thee by his *Word*: and to receive his *blessing* on thy *soul*, and thy *honest labour*, in the six days last past.

Psal. 42. 1, 2. 2. Say with thy self by the way, *As the Hart braveth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God? For a day in thy courts is better then a thousand other-where. I had rather be a door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness.* Psal. 84. 10. Psal. 5. 7. *Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.*

Gen. 28. 16, 17. 1 Cor. 14. 25. Psal. 26. 8. Psal. 27. 4. 3. As thou entrest into the Church, say, *How fearful is this place! this is none other but the house of God, this is the gate of Heaven. Surely, the Lord is in this place: God is in this people indeed.* And prostrating with thy face downward, being come to thy place, say, *O Lord, I have loved the habitation of thy house, and the place where thy Honour dwelleth: One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and*

to

to visit thy Temple: Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto *Solomon* adviseth us, before we enter into the House of God. Verse 6. Psal. 23. 6. Eccl. 5. 1.

The second sort of duties, which are to be performed at the time of the holy Assembly.

WHen Prayers begin, lay aside thine own private meditations; and let thine *heart* joyn with the Minister, and the whole Church, as being *one body* of Christ; and because that God is the *God of order*, he will have *all things* to be done in the *Church* with [a] *one heart and accord*: and the exercises of the *Church* are [b] *common* and *publick*. It is therefore an *ignorant pride*, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. *Solomon* therefore adviseth a man not to be *rash*, to utter a thing in the Church before God. Pray therefore when the *Church prayeth*, *sing* when they *sing*, and in the action of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the avoiding of *scandal*, the continuance 1 Cor. 12. 12. [a] Act. 2. 1. 46. [b] Chap 4. 32. Eccles. 5. 1. Ezek. 46. 10. Psal. 110. 3.

ance of *Charity*, and in testimony of thine *obedience*) † conform thy self to the manner of the Church wherein thou livest.

† Cùm Romam venio, jejuno Sabbato: cùm hic sum, non jejuno. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva, si cui quam non vis esse scandalo, nec quenquam tibi. Amb. consl. Augustt. Epist. ad Januar.

Whilst the Preacher is expounding and applying the Word of the *Lord*, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandring thoughts: so [a] *the Eyes of all that were in the Synagogues*, are said *to be fastened on Christ* whilst he preached: and that [b] *all the people hanged upon him when they heard him*. Remember that thou art there as one of *Christs Disciples*, *to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God*, Luke 1. ver. 77.

Be not therefore in the *School* of *Christ*, like an idle boy in a *Grammar School*, that *often heareth* but *never learneth* his Lesson: and still goeth to School, but profiteth nothing. Thou hatest it in a child: *Christ* detesteth it in thee. To the end therefore, that thou mayst the better profit by hearing, mark;

1. *The Coherence and Explication of the Text.*

2. *The chief Sum or Scope of the Holy Ghost in that Text.*

3. *The division or parts of the Text.*

4. *The doctrines; and in every doctrine the proofs, the reasons, and the uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in pra

a Luk. 4. 20.
b Luk. 19. 48.

practice of all faithful Paſtors, who deſire to edifie their people in the knowledge of God, and his true Religion.

If the Preacher's method be too *curious* or *confuſed*, then labour to remember.

1. *How many things he taught, which thou knewest not before: and be thankful.*

2. *What ſins he reproved, whereof thy conſcience tells thee that thou art guilty; and therefore muſt be amended.*

3. *What Vertues he exhorteth unto, which are not ſo perfect in thee, and therefore endeavour to practiſe them, with more zeal and diligence.*

But in hearing, apply every ſpeech as ſpoken to thy *ſelf*, rather by * *God* than by *Man*: and labour not ſo much to hear the words of the Preacher ſounding in thine *ear*, as to feel the operation of the *Spirit*, working in thy *heart*. Therefore it is ſaid ſo often, † *Let him that hath an ear, hear what the Spirit ſpeaks to the Church.* And, *Did not our hearts burn within us, whilſt he opened unto us the Scriptures?* And thus to hear the Word hath a [a] bleſſing promiſed thereto. It is the acceptableſt [b] *ſacrificing* of our ſelves unto God. It is the [c] *ſureſt note* of Chriſts ſaints; the [d] *trueſt mark* of Chriſts ſheep; the [e] *apparenteſt* ſign of Gods Elect; the very *blood* as it were, which uniteth us to be the [f] *ſpiritual kindred*, brethren and ſiſters of the Son of God. This is the beſt Art of memory for a good hearer.

When the Sermon is ended. 1. Beware

N thou

* Iſa. 2. 3. Act. 10. 33. Gal. 4. 14. 1 Theſſ. 2. 13.

† Rev. 2. 7.

Luk. 24. 32.

[a] Luk. 11. 28.

[b] Rom. 15. 16.

[c] Deut. 33. 3.

[d] Joh. 10. 4.

[e] Joh. 8. 47. and 18. 37.

[f] Luk. 1. 21. Mar. 3. 35.

thou depart not like the nine *lepers*, till that for thine *instruction* to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm. And when the blessing is pronounced, *stand* up to receive *thy part* therein,
Ezek 45. 10. and hear it, as if *Christ himself* (whose Minister he is) did pronounce the same unto thee;
Luk. 10. 16. for in this case it is true; *He that heareth you, heareth me*: and the Sabbath day is *blessed*, because God hath appointed it to be *the day, wherein by the mouth of his*
Num. 6. 23, 27. *Ministers, he will bless his people, which hear his word, and glorifie his Name.* For though the Sabbath day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the Week, as the *consecrated bread*, (which we receive at the *Lords Table*) doth the *common bread* which we eat at our own *Table*.

2. if it be a Communion day, draw near to the Lords Table in the *Wedding Garment* of a *faithful* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptism* is to be administred, stay and behold it with all reverent attention, that so thou maist, First, shew thy *reverence* to Gods *ordinance*: Secondly, that thou maist the better consider thine *own ingrafting* into the visible body of *Christ's Church*; and how thou *performest* the *vows* of thy new Covenant. Thirdly, that thou maist repay thy *debts* in praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his *mystical body*. Fifthly, That thou mayest prove whether the effects of Christs death *killeth sin* in thee, and whether thou be *raised* to newness of life, by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankful for his *graces*. Sixthly, to shew thy self to be a freeman of Christs *Corporation*: having a voice or consent in the admission of others into that Holy Society.

3. If there be any *Collection* for the *poor*, freely without *grudging* bestow thine Alms, as God hath *blessed* thee with ability. 1 Cor. 16. 1. 2 Cor. 9. 5. 6, 7, &c.

And thus far of the duties to be performed in the Holy Assembly.

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things, which thou hast heard. And as the *clean* beasts which *chew the cud*, so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a prayer, beseeching God to give such a Blessing to Lev. 11. 3.

those things which thou hast heard, that they may be a *direction* to thy life, and a *consolation* unto thy Soul. For till the Word be made thus our own, and as it were close *hidden* in our hearts: we are in danger lest Satan steal it away, and we shall receive no *profit* thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed, remember according to thine ability to have one or more *poor Christians*, whose *hungry* bowels may be refreshed with thy meat: imitating holy *Job*, who protested that *he did never eat his morsels alone, without the good company of the poor and fatherless*; that is the Commandment of Christ our Master, *Luk.* 14 13. Or at leastwise, send some part of thy Dinner to the poor, who lies sick, in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his *body*, when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meat, &c. And forasmuch as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.*

Psal. 119. 11.

Mat. 13. 19.

Job. 31. 17, 18.

Heb. 9. 22.

Deut. 15. 10, &c.

Matth. 25. 35, &c.

When dinner is ended, and the *Lord praised*? call thy † family together, [a] examine what they have learned in the Sermon: *commend* them that do well, yet *discourage* not them whose *memories* or *capacities*

† If thou be a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

[a] Act. 17. 11. Heb. 5. 14.

pacities are weaker: but rather help them, for their will and minds may be as good. Turn to the *proofs* which the Preacher alleadged, and [a] rubb those good things over their memories again. Then sing a [b] *Psalm* or more. If time permit, thou maist teach and examine them in some part of the [c] *Catechism*: conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory: seeing by experience we find, that in every trade they who are most *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening Exercise*; where behave thy self in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

[a] Deut. 6. 7.

[b] Mat. 26 30. Jam. 5. 13.

[c] Heb. 6. 1.

Heb. 5. 14.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the year and weather do serve.

1. *Walk* into the fields, and meditate upon the *Works* of God: for in every *Creature* thou maist read, as in an *open Book*, the *Wisdom*, *Power*, *Providence* and *Goodness* of Almighty God. And how that none is able to make [d] all these things in the variety of their *forms*, *virtues*, *beauties*, *life*, *motions*, *and qualities*, but our most glorious God.

Psal. 92. 5. and 19. 1, &c. and 8. 1, &c. Rom. 1. 19, 20. Præsentem narrat quælibet herba Deum.

[d] Isa. 40. 26.

Psalm 8.

2. Consider how gracious he is, that made all these things to *serve* us.

3. Take occasion hereby to stir up both thy self and others, to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*; and to think what *ungrateful* wretches we are, if we will not (in all obedience) serve and honour him.

Mat. 25. 36. James 5. 14, &c.

4. If any *neighbour* be *sick*, or in any heaviness, go to *visit* him. If any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

Mat. 12. 5.

1. Works of *Piety*, which either directly concern the *Service of God*, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing* and *dressing of Sacrifices*, and burning them on the Altar. And Christians under the *Gospel*, when they travel far to the places of Gods worship; it is but a *Sabbath days journey* like to that of the *Shunamite*, who travelled *from home*, to hear the Prophet on the *sabbath day*, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat of his brows*, to the *wearying* of his body, yet he doth but a *Sabbath days work*. For the *holy end* sanctifieth the *work*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the *Law*, or the ringing of *Bells* under the *Gospel*.

Acts 1. 12. 2 King 4. 22.

Mat. 23. 17, 19.

Num. 10. 2, 3.

1 Kin. 19. 8.

2. Works

2. Works of *Charity*, as to [a] ſave the *life of a man*, or [b] of a *beaſt*, to [c] *fodder*, *water*, and *dreſs* Cattel: to make *honeſt* [d] proviſion of meat and drink, to [e] *refreſh* our ſelves, and to *relieve the poor*: to *viſit the ſick*, to make [f] *Collections for the poor*, and ſuch like.

3. Works of *neceſſity*, not *fained*, but *preſent* and *imminent*, and ſuch as could not be *prevented* before, nor can be *deferred* unto another day. As to reſiſt the invaſion of *Enemies*, or the robberies of *Thieves*; to quench the rage of *fire*; and for *Phyſicians* to *ſtanch*, or *let blood*; or to cure any other *deſperate* diſeaſe: and for *Midwives* to help women in labour: *Mariners* may do their labour, *Soldiers* being aſſailed may fight; and * *Poſts* may ride for the publick good, and ſuch like. On theſe or the like occaſions, a man may lawfully work. Yea, and when they are called, they may upon any of theſe occaſions, go *out* of the *Church*, and from the *holy exerciſes* of the *Word* and *Sacraments*: provided always, that they be *humbled*, that ſuch *occaſions* fall out upon that *day* and *time*, and that they take no *Money* for their *pains* on that *day*, but *only* for their *ſtaff*, as in the *Fear of God*, and *conſcience* of his Commandment.

When the time of reſt approacheth, retire thy ſelf to ſome private place: and knowing that in the ſtate of *corruption* no man living can ſanctifie a Sabbath in that ſpiritual manner that he ſhould, but

[a] Mark 3. 4.
[b] Mat. 12. 11.
[c] Luk. 13. 15.
[d] Mat. 12. 1.
[e] 1 Cor. 11. 20, 34.
[f] 1 Cor. 16. 1.

* Nuncius præceps excipitur à Sabbato. Jud. Comment. f. p. Num. 13. 3.

that he commits many breaches thereof, in his *Thoughts*, *Words*, and *Deeds*; humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this or the like *evening sacrifice*.

A Private Evening Prayer for the Lords day.

[a] Isa. 6. 3. [b] Gen. 18. 27. [c] Heb. 12. 29. [d] Job. 21. 18. Psal. 51. 3. [f] Zach. 3. 1, 2. [g] 1 Cor. 11. 31. 2 Sam. 6. 22. Luk. 15. 21. Psal. 106. 17. 2 Pet. 2. 4.

O *Holy*, *Holy*, *Holy Lord God of Sabbath* [a] suffer me, who am but [b] *dust* and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a [c] *consuming fire*; I acknowledge that I am but withered [d] *stubble*. My [e] *sins are in thy sight*, and Satan [f] *stands at my right hand* to accuse me for them; I come not to excuse, but to [g] *judge* my self worthy of all those judgments, which thy *Justice* might most *justly* inflict upon me a wretched creature, for my sins and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem *vile* in mine own *eyes*, how much more loathsome in thy *sight*? I confess they make me so far from being *worthy to be called thy Son*; that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of *Dathans family*, into the bottomless pit of hell. For if thou didst not spare the *natural branches*, those *Angels* of glorious excellency; but

but hurldeſt them down from the *heavenly habitations*, into the pains of *helliſh darkneſs*, to be kept unto damnation, when they ſinned but once againſt thy Majeſty; and didſt expel our firſt *Parents* out of *Paradiſe*, when they did but tranſgreſs one of thy laws: alas, what vengeance may I expect, who have not offended in one ſin only, *heaping* daily ſin upon ſin, without any true repentance, *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthineſs: and have tranſgreſſed not *one*, but all thy holy laws and commandments! Yea, this preſent day, which thou haſt ſtraightly commanded me to keep holy, to thy praiſe and worſhip, I have not ſo religiouſly kept and obſerved, nor prepared my ſoul in that holineſs and chaſtity of heart, as was fit to meet thy bleſſed Majeſty in the holy aſſembly of the Saints. I have not attended to the preaching of thy Word, nor to the adminiſtration of thy Sacraments with that humility, reverence, and devotion that I ſhould. For though I was preſent at thoſe holy exerciſes in my body, yet, Lord, I was overtaken with much drowſineſs. And when I was awake, my mind was ſo diſtracted and carried away with vain and worldly thoughts, that my ſoul ſeemed to be abſent, and out of the Church. I have not ſo duely (as I ſhould) meditated with my ſelf, nor conferred with my Family, upon thoſe good inſtru-

Gen. 3. 23.

Rom. 2. 5.

Job 15. 16.

ctions which we have heard and received out of thy holy Word, by the publick Miniſtery. For default whereof, *Satan* hath ſtolen the moſt part of thoſe inſtructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledge and ſanctification under my government, as they ſhould. Though I know where many of my poor brethren live in want and neceſſity, and ſome in pain and comfortleſs; yet I have not remembred to relieve, the one with my Alms, nor the other with conſolations: but I have feaſted my ſelf, and ſatisfied mine own luſts. I have ſpent the moſt part of the day in *idle talk*, *vain ſports* and *exerciſes*: Yea Lord, I have, &c. * And for all theſe my ſins, my Conſcience cries *guilty*, thy Law *condemns* me, and I am in thy hand to receive the *ſentence* and curſe that is due to the wilful breach of ſo holy a Commandment. But what if I am by thy *Law* condemned? yet, Lord, thy *Goſpel* aſſures me that thy mercy is above all thy works: that thy grace tranſcends thy *Law*; and thy goodneſs delighteth there to *raign*, where ſins do moſt † *abound*. In the multitude therefore of thy *mercies* and for the *merits* of *Jeſus Chriſt* my Saviour, I beſeech thee, O Lord, (who deſpiſeſt not the ſighings of a contrite heart, nor deſireſt the death of a penitent ſinner) to pardon and

* Here confeſs whatſoever fault thou haſt done that day by omiſſion or commiſſion, and then fetching from thy heart a deep ſigh, ſay.

† Rom. 5.20.

and forgive me all thoſe my ſins, and all the errours of this day, and of my whole life; and free my ſoul from that curſe and judgment which is due unto me for them. Thou that didſt juſtifie the contrite *Publican* for four words of confeſſion, and receivedſt the *Prodigal Child* (when he had ſpent all the ſtock of thy grace) into favour upon his repentance: pardon my ſins likewiſe, O Lord, and ſuffer me not to periſh for my tranſgreſſions. O ſpare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who haſt received all *Publicans, harlots*, and *ſinners*, that upon repentance ſued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think ſo: for thou art the ſame God of mercy unto me, that thou waſt unto them, and thy *compaſſions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy ſevere juſtice againſt me a ſinner: but exerciſe thy long-ſuffe rance in forbearing thine own creature. I have nothing to preſent unto thee for a ſatisfaction, but only thoſe *bloody wounds*, bitter *Death* and *Paſſion*, which thy bleſſed *Son*, my only *Saviour*, hath ſuffered for me. *Him (in whom only thou art well pleaſed)* I offer unto thee for all my ſins, wherewith thou art diſpleaſed. Him my Mediatour, the requeſt of whoſe Blood *ſpeaking better things than that of Abel*,

Luke 18. 13.

Matth. 21. 31, 32.

Heb. 12. 24.

Abel, thy mercy can never gain-say. Illuminate my underſtanding, and ſanctifie my heart with thy holy Spirit, that it may bring to my remembrance all thoſe good and profitable leſſons, which this day and at other times have been taught me out of thy holy Word; that I may remember thy *Commandments* to keep them, thy Judgments to avoid them, and thy ſweet promiſes to rely upon them in time of miſery and diſtreſs. And now, O Lord, I reſign my ſelf to thy moſt holy Will: O receive me into thy favour; and ſo draw me by thy grace unto thy ſelf, that I may as well be thine by love and imitation, as by calling and creation. And give me grace ſo to keep holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joys* and praiſe, to the honour of thy moſt glorious Name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together, ſhut up the Sabbath with the *Meditations* and *Prayers* before preſcribed for thy Family. And the Lord will give thee that night a *more ſweet and quiet reſt than ordinary*, and proſper thee the better in all the labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice of Piety* consists, either in *Fasting*, or *Feasting*. Jejunium.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*. First, a *constrained Fast*, as when men either have not food to eat, as in the [a] Famine of *Samaria*: or having food, cannot eat it for *heavinesse or sickness*, as it befel them who were in the [b] ship with Saint *Paul*. This is rather *Famine* then *Fasting*. 1. Coactum. a 2 Kin. 6. 25. b Act. 27. 33.

Secondly, [c] *A natural Fast*, which we undertake *Physically*, for the health of our body. c 2. Physicum. Nihil periculosius habitudine corporis extremè bonâ: detrahenda sunt ergo per jejunium redundantia, nè natura suo pondere fracta succumbat. Basil. hom. 1.

Thirdly, [d] *A civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common wealth*, that by using Fish as well as Flesh, there may be greater plenty of both. d 3. Politicum.

Fourthly, [e] *A miraculous Fast*, as the forty days fast of *Moses* and *Elias*, the *types*; and of *Christ*, the *substance*. This is rather to be *admired*, than *imitated*. e 4. Miraculosum.

Fifthly, [f] *A daily Fast*, when a man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more [g] *chearful*, to serve God, and to do the duties of his calling: This is especially to be observed of Rulers and [h] Judges. f 5. Quotidianum. g 1 Tim. 3. 3. Tit. 2. 3. h Prov. 31. 4, 5.

Sixthly, [i] *A religious Fast*, which a man in- i 6. Religiosum. 2 Cor. 6. 4, 5.

voluntarily undertakes, to make his body and ſoul the fitter to pray more fervently unto God, upon ſome extraordinary occaſion. And of this Faſt only we are to treat. The *Religious Faſt* is of two ſorts, either *private*, or *publick*.

1. *Of a private Faſt.*

THat we may rightly perform a private Faſt, four things are to be obſerved: Firſt, the *Author*: Secondly, the *Time* and *occaſion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Faſting.

1. *Of the Author.*

The *firſt* that ordained Faſting, was *God* himſelf in [a] *Paradiſe*: and it was the *firſt Law* that *God* made in commanding *Adam* to abſtain from eating the forbidden fruit. *God* would not *pronounce* nor *write* his [b] *Law* without *Faſting*, and in his Law commands all his people to *faſt*. So doth our [c] Saviour *Chriſt* teach all his *Diſciples* under the *New Teſtament* likewiſe. By religious *Faſting* a man comes neareſt the *life* of [d] *Angels*, and to *do Gods will on Earth, as it is done in Heaven.*

Yea, *Nature* ſeemeth to teach man this duty in giving him a [e] *little mouth*, and a *narrow throat*: for *nature* is content with a *little*, *grace* with *leſs*. Neither doth *nature* and *grace* agree in any one act better than in this exerciſe of religious faſting; for it ſtrengtheneth the

[a] Jejunium in Paradiſo præſcriptum eſt; reverere igitur jejunii canitiem. Baſil. hom. c. de jejun.
[b] Lev. 23.
[c] Mat. 6. 17. and 9. 15.
[d] Qui jejunat Angelorum ritu vivit, & dum pauciſſimis contentus eſt, ſimilitudinem cum illis aſſequitur. Baſil. hom. de jejuniis.
[e] Natura os parvum, & guttur arctum homini dedit.

the *memory*, and cleareth the *mind*; illuminateth the *understanding*, and bridleth the *affections*; mortifieth the *flesh*, and preserveth *chastity*; preventeth *sickness*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*.

By *breaking* this *Fast*, the *Serpent* overthrew the *first* [a] *Adam*, so that he lost *Paradise*. But by *keeping a Fast*, the *second Adam* vanquished the *Serpent*, and restored us into *Heaven*. *Fasting* was she who covered *Noah* safe in the *Ark*, whom *Intemperance* uncovered, and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *Fasting*, and *talking* with God, made *Moses*'s face to shine before *men*; when Idolatrous *eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach to Heaven*; when voluptuous *Ahab* was sent in a *bloody Chariot* to *hell*. It made *Herod* believe that *John Baptist* should live after death by a blessed *Resurrection*; when after an *intemperate* life, he could promise nothing to himself, but eternal death and *destruction*. *O divine Ordinance* of a *divine Author*.

[a] Quamdiu jejunavit Adam, in Paradiso fuit; comedit, & ejectus est. Hieron.

2. *Of the Time.*

The [b] holy Scripture appoints *no Time* under the New Testament to fast; but leaves

[b] Præceptum esse jejunium video, quibus autem non diebus oporteat jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Casal. Epist. 86.

but leaves it unto Christians own *free choice*, *Rom.* 14. 3. 1 *Cor.* 7. 5. to fast as *occasions* shall be offered unto them, *Mat.* 9. 15. As when a man becomes an humble and earnest suiter unto God for the *pardon* of some *gross sin* committed; or for the * *prevention* of some sin, whereunto a man feels himself by *Satan* sollicited: or to obtain some special *blessing* which he wants: or to *avert* some *Judgment* which a man fears, or is already fallen upon himself or others: or lastly, to *subdue his flesh* unto his *spirit*, that he may more chearfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a [a] day or [b] longer, as his *occasion* requires, and the *constitution* of his body, and other *needful affairs* will permit.

* Indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ pro temporibus, & causis uniuscujusque. Tert. adver. Psychic. Montanus hæreticus primus erat qui jejuniorum leges præscripsit. Euſ. Eccleſ. Hiſt. lib. 5. cap. 18. ex Apollon.

[a] Lev. 23. 32. Josh. 7. 6.

[b] Neh. 4. 16.

3. *Of the manner of a private Fast.*

The true manner of performing a *private fast*, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstain, for the time that we fast: First, from all [c] *worldly business* and *labour*, making our *fasting day*, as it were a *Sabbath day*, *Lev.* 23. 28. for worldly business will distract our minds from holy *devotion*. Secondly, from all *manner of food*, yea, from [d] *bread* and *water*, so far as health will permit: 1. That so we may acknowledge our own *indignity*, as being unwor-

[c] Lev. 23. 28, 36. Joel 1. 14. and 2. 15.

[d] 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Esther 4. 16. Acts 9. 9.

unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the Soul, which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a godly [e] *revenge* upon our selves, for abusing our liberty in the use of God's creatures. 4. That by the hunger of our *Bodies*, through want of these *earthly* things, our Souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from *food* which is *lawful*, so we should much more abstain from * *Sin*, which is altogether *unlawful*.

[e] 2 Cor. 7. 11.

* Quid prodest vacuare corpus ab escis, & animum replere peccatis? Aug. de tem. Ser. 46.

Thirdly, from *good* and *costly* [f] *apparel*; that as the *abuse* of these puffs us up with pride; so the laying aside their *lawful use* may witness our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put [g] on *Sackcloth*, or other *course apparel*. The equity hereof still remaineth; especially in *publick fasts*, at what time to come into the assembly with *starched hands*, *crisped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

[f] Exod. 33. 5, 6.

[g] Esth. 4. 1, 2. Jon 3. 5, 6. Joel. 1. 13. Matth. 11. 21.

Fourthly, from the full *measure of* [h] *ordinary sleep*. That thou maist that way also *humble* thy body: and that thy soul may *watch* and *pray*, to be prepared for the coming of *Christ*. And if thou wilt break thy sleep early and late for *worldly gain*:

[h] 2 Sam. 12. 16. Joel. 1. 13. Esth. 4. 3.

gain: how much more ſhouldſt thou do it for the *ſervice of God*? And if [a] *Ahab* (in imitation of the godly) did in his *faſt* lye in *ſackcloth*, to break his ſleep by night; what ſhall we think of thoſe who on a *Faſting day* will yield themſelves to ſleep in the open *Church*?

[a] 1 Kin. 21. 27.

Fifthly and laſtly, from all *outward pleaſures* of our Senſes. So that as it was not the * *throat* only that *ſinned*, ſo muſt not the *throat* only be *puniſhed*: and therefore we muſt endeavour to make our eyes (as at all times, ſo) eſpecially on that day to faſt from *beholding vanities*; our *ears* from hearing *Mirth* or *Muſick*, but ſuch as may move to *mourn*; our *noſtrils* from pleaſant *ſmells*; our *tongues* from *lying*, *diſſembling* and *ſlandering*: yea, the *uſe* of the *Marriage-bed* muſt be omitted in a religious reverence of the Divine *Majeſty*, that ſo nothing may hinder our true humiliation, but that all may be ſigns that we are *unfeignedly* humbled. Thus much of the *outward* manner.

* Si ſola gula peccavit, ſola jejunet; & ſufficit: Si verò peccaverunt & membra cætera, cur non jejunent & ipſa? Bern. Serm. Quadrag. 3.

The *inward* manner of *Faſting* conſiſts in two things, 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. [a] *Penitency* for ſins paſt.

2. [b] *Amendment of life in time to come.*

[a] μεταμέλεια. [b] μετάνοια.

This *penitency* conſiſts in three things. Firſt, an inward *inſight* of ſin, and *ſenſe* of miſery. Secondly, a *bewailing* of thy vile eſtate. Thirdly, an *humble* and *particular confeſſion* of all thy known ſins.

1. *Of*

1. *Of the inward insight of sin, and sense of misery.*

This *sense* and *insight* will be effected in thee: First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was comitted. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, in considering the *curses* which God hath threatned for thy sin: how grievously God hath plagued *others* for the *same* faults, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee*, he must *chasten* thee ere it be long, with some grievous *affliction*; unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations so *prick* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *fountain of tears*, trickling down thy mournful cheeks. This mourning is the beginning of *true fasting*, and therefore oft-times * put for *fasting*, the *first* and *principal* part for the *whole* action.

2. *Of the bewailing of thine own estate.*

[b] *Bewailing or lamentation, is the pouring out*

* Mat. 9. 15 Can the children mourn? then shall they fast: And *Mark* and *Luke* for mourn, have fast. Examples, Psal. 6 and 22. and 38. and 79. and Jeremies Lament. Joel 2. 12, 17

[b] Jer. 31. 18, 19, 20.

out of the inward mourning of the heart by the outward means of the voice, and tears of the eyes, With ſuch *filial earneſtneſs* and importunity in prayer, is our heavenly Father well pleaſed. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *faith*, he cannot be diſpleaſed with it. For if he heard the *moans* which *extremity* wrung from [c] *Ismael* and *Hagar*; and heareth the cry of the [d] *young ravens*, and roaring of [e] *Lyons*; how much rather will he hear the *mournful lamentation* which his own *children* make unto him in their *miſery*.

[c] Gen. 21. 17.
[d] Pſal. 147. 9.
[e] Pſal. 104. 21.

3. *Of the humble confeſſion of ſins.*

In this action thou muſt deal *plainly* with God, and acknowledge *all the ſins thou knoweſt*, not only in *general*, but alſo in *particular*. This hath been the manner of all Gods children in their Faſts: firſt, becauſe that without *Confeſſion* thou haſt no *promiſe* of mercy or forgiveneſs of ſins. Secondly, that ſo thou maieſt acknowledge *God* to be *juſt*, and thy *ſelf unrighteous*. Thirdly, that by the *numbring* of thy ſins, thy heart may be the *more humbled* and pulled down. Fourthly, that it may appear, that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt be *more aſhamed* to *confeſs* thy fault, than to *commit* thy ſin. The *plainer* thou dealeſt in this reſpect with God, the more *graciouſly* will God deal with thee: for if thou doſt *acknowledge thy ſins*, *God*

1 Sam. 7. 6. Ezek. 9. 4. Dan. 9. Neh. 1.

Prov. 28. 13. Pſal. 32. 5.

Pſal. 51. 4.

1 Joh. 1. 7, 9.

is

is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these *three parts* of penitency, thou maist diligently read such Chapters and portions of the holy Scriptures, as doth chiefly *concern thy particular sins*: that thou maist see Gods curse and judgments on *others* for the like sins, and be the more humbled *thy self.*

Thus far of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists; First, in devout *Prayer*: Secondly, in devout *Actions.* δέησις, προσευχή.

This devout *Prayer*, which we make in time of *Fasting*, is either *Deprecation of evil*, or *craving needful good things.*

Deprecation of evil, is, when thou beseechest GOD for *Christ* the *Mediators* sake, to pardon unto thee those *sins* which thou hast *confessed*; and to turn from thee these *judgments* which are *due* unto thee for thy *sins.* And as *Benhadad*, because he heard, *That the King of Israel was merciful*, prostrated himself unto him with a *rope about his neck*; so because thou knowest that the *King of heaven is merciful*, cast down thy self in his presence, in all *true signs* of humiliation (especially, seeing he calleth upon thee to come unto him in thy *troubles*) and doubtless thou shalt find him most *merciful.* 1 King. 20. 31. Psal. 50. 15.

The

The *craving of needful good things*, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that *sin* may daily *decay*, and *righteousness* more and more *increase in thee*. Lastly, in desiring a supply of *faith*, *patience*, *chastity*, and all other graces which thou *wantest*? and an increase of those which God of his mercy hath bestowed upon thee already.

Phil. 1. 6.

1 Tim. 1. 5.

Thus far of Prayer in Fasting.

The *devout actions* in Fasting, are two. First, *Avoiding evil*. Secondly, *Doing good*.

1. *Of avoiding evil.*

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of fasting, as the † *Ninevites* very well knew. *A day of fast, and not fasting from sin, the Lord abhorreth.* It is not the *vacuity* of the stomach, but the * *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the † *evil* of *affliction*; thou must first turn away from thy self the *evil* of *transgression*. And without this fasting from *evil*, thy *Fast* savours more noysom to *God*, than thy *breath* doth to *Man*. This made God so often to reject the Fast of the a *Jews*. And as thou must endea-

† Jon. 3. 9, 10.

* Pulchrum est corporis jejunium, cùm sit animus à vitiis jejunus. Hier. ad Celant. Epist. 14.

† Jejuna à malis actibus, abstine à malis sermonibus. contine à cogitationibus pessimis. Cyril. in Lev. Cap. 10.

a Isa. 58. 2, &c. Zach. 7. 5. Non possum ferre iniquitatem & interdictionem. Isa. 1. 13.

vour

vour to avoid all ſin; ſo eſpecially *that ſin* wherewith thou haſt provoked God, either to *ſhake* his rod at thee, or already to lay his chaſtening hand upon thee. And do this with a reſolution, by the aſſiſtance of Gods grace, never to commit thoſe ſins again. For * what ſhall it profit a man by *abſtinence* to humble his *body*; if his *mind* ſwell with *pride*? Or to forbear *Wine* and ſtrong *drink*, and to be drunk with *wrath* and *malice*? Or to let no *fleſh* go into the Belly; when *lyes*, *ſlanders*, and *ribauldry* (which are worſe than any meat) come out of the mouth? To abſtain from * *meat*, and to do *miſchief*, is the *Devils faſt*, who *doth evil*, and is *ever hungry*.

2. *Of doing good works.*

The † *good works* which as a *Chriſtian* thou muſt do *every day*, but eſpecially on thy *Faſting day*, are either the *works of Piety to God*, or the *works of Charity* towards thy brethren.

1. The *works of Piety to God*, are the *practice* of all the former duties, in the *ſincerity* of a good Conſcience, and in the ſight of God.

2. The *works of Charity*, towards our *Brethren* are, * *forgiving wrongs*, *remitting debts* to the poor that are not well able to pay: but eſpecially in *giving alms* to the poor, that want relief and ſuſtenance. Elſe we ſhall * under pretence of

* Quid prodeſt tenuari corpus abſtinentiâ, ſi animus intumeſcit ſuperbiâ? Vinum non bibere, & irâ inebriari? Carnibus non veſci, & de ore omni eſcâ ſordidius egredi maledictum aut mendacium? Maximus Epiſc.

* Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt. Iſid.

† Vis orationem tuam volare ad cœlum? Facilli duas alas, Jejunium & Eleemoſynam. Aug. *a* Iſai. 58. 6, &c. Zach. 7. 9. 10. * Qui jejunat ut parcat, non ad Dei gloriam jejunat, ſed ſubſtantiæ ſuæ parcit. Chryſoſt. in Matth. 5. Act. 10. 30.

godlineſs,

godliness, practise *miserableness*: like those, who will pinch their own *bellies*, to defraud their labouring *servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Alms*, together in *Precept*: so must thou joyn them together, like [a] *Cornelius*, in *practice*. And therefore be sure to give at the *least* so much to the * poor, on thy *Fasting day*, as thou wouldest have spent in thine *own diet*, if thou hadst not fasted that day. And remember that he that [b] *soweth plenteously, shall reap plenteously*; and that this is a *special sowing day*. Let thy *Fasting* so † *afflict* thee, that it may *refresh* a poor Christian; and *rejoyce* that thou hast *dined and supped in another*; or rather, that thou hast [c] *feasted hungry Christ, in his poor members*.

In *giving alms*, observe two things: First, the *Rules*: Secondly, the *Rewards*.

1. *Rules in giving of Alms, and doing good works.*

1. They must be done in *obedience to Gods Commandments*: not because we think it to be good, but because God *requireth* us to do such and such a good deed: for such a *obedience* of the worker, God preferreth before all *sacrifices*, and the greatest *works*.

2. They must proceed from [b] *faith*, else they *cannot please God*: nay, without faith the most *specious* works are but [c] *shining sins* and *Pharisees alms*.

3. Thou must not think by thy good Works and Alms, to *merit heaven*, for in vain

a Act 10. 30.
* Non Deo sed sibi jejunat, qui quæ ad tempus subtrahit, non in opibus subtrahit: sed ventri postmodum offerendi custodit. Greg. M. Past. c. 44.
b 2 Cor. 9. 6.
† Jejunium tuum et castigat, sed alterum lenificat. Aug. Ser. de temp. 64.
c Accipiat esuriens Christus quod jejunans munus accipit Christianus. Aug. de temp. Ser. 157.
Beatus qui jejunat ut alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyril. in Lev. lib. 10.
a 1 Sa. 15. 22.
b Heb. 11. 6. Rom. 14. 23.
c Splendida peccata. Aug.

vain had the *Son of God* ſhed his *Blood*, if *heaven* could have been *purchaſed* either for *Money* or *Meat*. Thou muſt therefore ſeek *heavens poſſeſſion* by the *purchaſe* of *Chriſt's Blood*, not by the *merits* of thine *own works*. For [*] *eternal life is the gift of God through Jeſus Chriſt*. Yet every true Chriſtian that believes to be ſaved, and hopes to come to Heaven, muſt do good works (as the Apoſtle ſaith) for *neceſſary uſes*, which are four.

[*] Rom. 6. ult.

Firſt, *That* [a] *God may be glorified*: Secondly, *That thou muſt ſhew thy ſelf* [c] *thankful for thy Redemption*. Thirdly, *That thou muſt* [e] *make ſure thine Election unto thy ſelf*. Fourthly, *That thou muſt* [g] *win others*, by thy holy devotion, to think the better of thy Chriſtian profeſſion. And for theſe uſes we are ſaid to be [h] *Gods workmanſhip, created in Chriſt Jeſus unto good works, and that God hath ordained us to walk in them*.

[a] 1 Cor. 10. 31.
2 Cor. 8. 19. Phil. 1. 11.
[c] Luk. 1. 74. 75.
[e] 2 Pet. 1. 10.
[g] Mat. 5. 16. 1 Tim. 6. 1. 9.
[h] Eph. 2. 10.

4. Thou muſt not give thine Alms to *impudent Vagabonds*, who live in *wilful idleneſs* and *filthineſs*, but to the religious and honeſt poor, who are either ſick, or ſo old that they cannot work; or ſuch who work, but their work cannot competently maintain them: Seek out thoſe in the *back-lanes* and relieve them. But if thou meeteſt one that asketh an Alms for *Jeſus ſake*, and knoweſt him not to be unworthy, deny him not, for it is better to give unto *ten*

Counterfeits, than to ſuffer *Chriſt* to go, in one *poor Saint*, *unrelieved*. Look not on the *Perſon*, but give thy Alms as unto *Chriſt* in the *party*.

2. *Of the Rewards of Almſdeeds and good works.*

1. *Alms* are a *ſpecial means* to move God in mercy to turn away his [i] *temporal judgments* from us: when we by a *true Faith*, (that ſheweth it ſelf by ſuch fruits) do return unto him.

[i] Dan. 4. 27.

2. Merciful *Alms-givers* [k] ſhall be the *Children of the Higheſt*, and be like God their *Father*, who is the [l] *Father of mercies*. They ſhall be his [m] *Stewards* to diſpoſe his *goods*; his *Hands*, to diſtribute his *Alms*: and if it be ſo great an honour to be the *Kings Almoner*, how much greater is it to be the *God of heavens Alms-giver?*

[k] Luk. 6. 35, 36.

[l] 2 Cor. 1. 3.

[m] Luk. 16. 1.

3. When *all* this *world* ſhall forſake us, then only *good Works* and *good Angels* ſhall accompany us, the one to [n] *receive* their *reward*, the other to *deliver* their [o] *charge*.

[n] Rev. 14. 13.

[o] Luk. 16. 22. Pſal. 91. 11. Heb. 1. 14.

4. Liberality in Alms-deeds is our [p] *ſureſt foundation, that we ſhall obtain in eternal life*, a liberal reward through the *Mercy* and *Merits* of Chriſt.

[p] 1 Tim 6. 19.

Laſtly, by Alms-deeds we feed and relieve Chriſt in his *Members*; and [q] *Chriſt* at the *laſt day* will acknowledge our *love*, and reward us in his *mercy*: and then it ſhall appear, that what we gave to the poor, was not *loſt*, but [r] *lent unto the Lord*.

[q] Mat 25.

[r] Prov. 19. 17.

What

What greater motives can a Christian wish, to excite him to be a liberal Almsgiver? Thus far of the *Manner* of Fasting Now follow the *Ends*.

3. *Of the Ends of Fasting.*

The true *ends* of *Fasting* are not to *merit* God's favour or eternal life (for that we have only of the gift of *God* through *Christ*) nor to place *religion* in bodily abstinence (for fasting in it self is not the *worship of God*, but an help to further us the better to worship God.) But the true *Ends of Fasting* are three:

First, to *subdue* our [f] flesh to the Spirit: but not so to [t] weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith *Solomon*) *is merciful to his beast, Prov.* 12. *vers.* 10. much more to his *own body*.

[f] Eccl. 8. 2.
[t] 1 Tim. 5. 23.
Jejunium orationem roborat, oratio sanctificat Jejunium. Bern. Ser. de Jejun.

Secondly, That we may more devoutly contemplate Gods holy Will, and fervently [u] pour forth our souls unto him by prayer: for as there are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *fasting*, joyned unto *Prayer*, *Matth.* 17. 22.

[u] Joel 2. 17 Luk. 2. 37. 1 Cor. 7. 5.

Thirdly, That by our [x] *serious humiliation*, and judging of our selves, we may escape *the judgment of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised to remove his judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

[x] Joel. 2. 15, 19. 1 Cor. 12.

Child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God: both in *receiving* graces which he wanted, as appears in the examples of [y] *Hannah*, [z] *Jehoshaphat*, [a] *Nehemiah*, [b] *Daniel*, [c] *Ezdras*, [d] *Esther*; as also in *turning away* judgements *threatned*, or *fain* upon him, as may be seen in the examples of the [e] *Israelites*, the [f] *Ninevites*, [g] *Rehoboam*, [h] *Ahab*, [i] *Ezekiah*, [k] *Manasses*. He who gave his *dear Son* from heaven to the death, to ransom us when we were his enemies, thinks *nothing* too dear on Earth to bestow upon us, when we humble our selves, being made his reconciled *Friends* and *Children*.

Thus far of the *private Fast*.

2. *Of the publick Fast.*

A *Publick Fast* is, when by the [a] authority of the *Magistrate*, either the *whole Church* within his dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned *duties* of *Humiliation*: either for the *removing* of some publick [b] *calamity* threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearful sickness: or else for the *obtaining* of some *publick blessing*, for the good of the [c] Church, as to crave the *assistance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors*, &c.

or,

[y] 1 Sam. 1. 7.
[z] 2 Chr. 20.
[a] Neh. m. 1.
[b] Dan. 9.
[c] Ezd. 8. 23.
[d] Esth. 9.
[e] 1 Sam. 7. 6.
[f] Jonah 3.
[g] 2 Chr. 12. 5, 7, &c.
[h] 1 King. 21.
[i] 2 Chr. 32.
[k] 2 Chron. 33. 18, 19.

[a] Jon. 3. 7. 2 Chron. 20. 3. Ezra 8. 21.

[b] 1 Sam. 7. 5, 6. Joel 2. 15. 2 Chron. 20. Jonah 3. 5. Esth. 4. 16.
[c] Exod. 19. Judges 8. Act. 1. 13, 14.

or. for the *tryal of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the [d] *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sins* which were the *special causes* of that calamity: *call upon* them to repent, and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods Messengers*, with hearty *sorrow for their sins*, earnestly *beg pardon* in Christ, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodness* of God who giveth such *graces* for the *good* of men. The *people* must *devoutly pray* unto God for bestowing of that *Grace*, and that he would bless his own *means* to his own *glory*, and the good of his *Church*. And when the holy Exercise is done, let every *Christian* have a special care, according to his *ability*, to [e] *remember the poor*. And whosoever (when just occasion is offered,) useth not this holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

[d] Joel 1. 14. Neham. 8.

[e] Isa. 58. 7. 10. 2 Cor. 9. 7. Gal. 2. 10.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

HOLY *Feasting* is a solemn *Thanksgiving*, (appointed by Authority)

to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances* received. Such among the *Jews* was the *Feast* of the *Passover*, to remember to praise God for their deliverance out of *Egypts* bondage: or the *Feast* of *Purim*, to give thanks for their deliverance from *Hamans conspiracy*. Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King*, from the *bloody conspiracy* of the *traiterous Gowries*. And the fifth of *November*, to praise God for the deliverance of the *King and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick *rehearsal* of those special benefits, by *spiritual Psalms*, and *dances*, by *mutual feasting* and *sending presents every man to his Neighbour*, and by *giving gifts to the poor*.

Exod 12.15.

Esth 9.19.21.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*, or that *God* ever bestowed upon *Man*; and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memorial of our *Redemption*: every Christian should account this *holy Supper*, his *chiefest and joyfullest Feast* in this world. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *salvation*; so it pulleth *temporal judgments* on the *bodies*, and (without repentance) *eternal damnation* on the *souls* of them who *receive it unworthily*: Let us see how a Chri-

a Christian may best fit himself to be a due *partaker* of so holy a *feast*; and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of practising Piety, in receiving the Holy Supper of the Lord.

THough no man living is of *himself* worthy to be a guest at so holy a banquet; yet it pleaseth God of his *grace* to *accept* him for a worthy *receiver*, who endeavoureth to receive that holy Mystery, with that *competent measure* of reverence that he hath prescribed in his Word. 1 Thess. 1. 11. Col. 1. 12. Luk. 20. 35. Act. 3. 4.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth*. Secondly, *those that are to be done in the receiving*. Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, Because it is Gods Commandment. For if he commanded under the pain of death, that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four *days preparation*: how much greater preparation doth he Exod. 12. 48.

require of him, that comes to receive the Sacrament of his Body and Blood, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passover*.

Joh. 13. 5. Secondly, Because the *Example of Christ* teacheth us so much: for he *washed* his Disciples *feet* before he admitted them to eat of this Supper, signifying how thou shouldst lay aside all *uncleanness of heart*, and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of this holy Supper.

1 Cor. 11. 28. Thirdly, Because it is the counsel of the Holy Ghost; *Let every man examine himself, and so let him eat*, &c. And if a man who is to eat with an *earthly Prince*, *must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness*; how much more oughtest thou to prepare thy self, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

Prov. 23. 1, 2.

Fourthly, Because it hath been ever the practice of all GOD's Saints, to use holy preparation before they would meddle with Divine Mysteries. *David would* not go near to *Gods Altar*, till he had first *washed his hands in innocency*; much less shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his Men would not eat the

Psal. 26. 6.

1 Sam. 21. 4, 5.

the *Shew-bread*, but on condition that their *Veſſels were holy*: How much leſs ſhouldſt thou preſume to eat the *Lords Bread*, or rather the *Bread which is the Lord*, unleſs the Veſſel of thy heart be firſt cleanſed by repentance? And if the Lord required *Joſhua* (as he had done *Moſes* before) to put off his ſhoes, in reverence of his Holineſs, who was preſent in that place, where he appeared with his ſword in his hand for the deſtruction of his Enemies: how much rather ſhouldſt thou put off all the affections of thine earthly converſation, when thou comeſt near that place, where CHRIST appeareth to the eye of thy Faith, with *Wounds in his hands and ſide*, for the redemption of his Friends? and for this cauſe it is ſaid, *That the Lamb's Wife hath made her ſelf ready for the marriage*. Prepare therefore thy ſelf, if thou wilt in this life be *betrothed unto Chriſt by Sacramental Grace*, or in Heaven *married* unto him by *eternal Glory*.

Exod. 3. 5. Joſh. 5. 15.

Rev. 19. 7.

Fifthly, Becauſe that God hath ever ſmitten with fearful judgments, thoſe who have preſumed to uſe his holy Ordinances without due fear and preparation. God ſet a *flaming Sword* in a *Cherubins hand* to ſmite our firſt Parents, being defiled with ſin, if they ſhould attempt to go into Paradiſe, to *eat the Sacrament of the Tree of Life*. Fear thou therefore to be ſmitten with

Gen. 3. 24.

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the *Lord of life*. God smote fifty thousand of the [a] *Bethshemites* for *looking irreverently* into his Ark, and kill'd [b] *Uzza* with sudden death, for but *rashly touching* of the Ark, and smote [c] *Uzziah* with a *Leprosie* for medling with the Priests office, which pertained not unto him. The fear of such a stroak made *Ezekiah* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Passover*: and it is said, that the Lord *heard Ezekiah, and healed the people*: Intimating, that had it not been for *Ezekiah*'s Prayer, the Lord had smitten the people for their want of due *preparation*. And the man who came to the *Marriage-feast* without his *Wedding garment*, or examining of himself, was *examined* of another: and thereupon *bound hand and foot, and cast into utter darkness*, *Mat.* 22. 12. And S. *Paul* tells the *Corinthians*, that for want of this *preparation in examining and judging themselves, before they did eat the Lords Supper*, God had sent that fearful sickness among them, whereof *some were then sick, others weak, and many fallen asleep*, that is, taken away by *temporal death*. Insomuch that the *Apostle* saith, that every *unworthy* receiver *eats his own judgment, temporal*, if he repents; *eternal*, if he repents not: and that in so hainous

a 1 Sam. 6. 19.
b 1 Chr. 13. 9, &c.
c 2 Chron. 26. 19.
1 Cor. 11. 28.
Verse 30.
Verse 29.

nous a meaſure; as if he *were guilty of the very Body and Blood of the Lord*, whereof this Sacrament is a holy *ſign* and *ſeal*. And Princes puniſh the indignity offered to their *great ſeal*, in as deep a meaſure, as that which is done to their own *Perſons*, whom it repreſenteth. And how hainous the guiltineſs of *Chriſt's blood* is, may appear by the miſery of the *Jews* ever ſince they wiſhed *his blood to be on them and their Children*. But then thou wilt ſay; It were *ſafer* to abſtain from coming *at all* to the holy Communion: Not ſo, for God hath threatned to puniſh the [a] *wilful neglect* of his Sacraments, with *eternal damnation* both of body and ſoul. And it is the *Commandment of Chriſt*; *Take, eat, do this in remembrance of me*: and he will have his Commandment under the penalty of his curſe obeyed. And ſeeing that this Sacrament was the *greateſt* token of Chriſt's *love*, which he left at his *end* to his friends whom he loved to the *end*, therefore the *neglect* and *contempt* of this Sacrament muſt argue the *contempt* and *neglect* of his *love* and *blood-ſhedding*: than which no ſin in Gods account can ſeem more *hainous*. Nothing hinders why thou maiſt not come freely to the Lords Table; but becauſe thou hadſt rather *want* the love of God, than *leave* thy filthy ſins. Oh come, but come a gueſt prepared for the Lords Table; ſeeing they are *bleſſed, who are called to the*

Verſe 27.

Mat. 27. 25.

[a] Num. 9. 13. Heb. 2. 9. Mat. 26. 26. 1 Cor. 11. 24.

Joh. 13. 1.

Heb. 10. 29.

Rev. 19. 9.

the Lambs Supper. O come, but come prepared; because the *efficacy* of this Sacrament is received according to the *proportion* of the *Faith* of the Receiver.

Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles sed pro ratione fidei communicantium. Origen.

This preparation consists in the serious consideration of three things: First, of the *worthiness of the Sacrament*, which is termed, to *discern the Lords Body.* Secondly, of thine *own unworthiness*, which is to *judge thy self.* Thirdly, of the *means*, whereby thou maist become a *worthy* Receiver, called *Communication of the Lords Body.*

1. *Of the worthiness of the Sacrament.*

THE *worthiness* of this Sacrament is considered three ways: First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousness* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of God. For it pertaineth to *Christ only*, under the *New Testament*, to institute a Sacrament, because he only can *promise* and *perform* the *grace* that it *signifieth.* And we are charged *to hear no voice but his* in his *Church.* How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author.*

Mat. 17. 5.

2. *Of*

2. *Of the Parts of the Sacrament.*

The parts of this bleſſed Sacrament are three. Firſt, the *earthly ſigns* ſignifying. Secondly, the *Divine Word* ſanctifying. Thirdly, the *Heavenly Graces* ſignified.

Firſt, the *earthly ſigns* are [a] *Bread* and *Wine*, in number *two*, but *one* in uſe.

Secondly, the *Divine Word*, is the Word of *Chriſt's Inſtitution*; pronounced with *prayers* and *bleſſings* by a [b] *lawful* Miniſter. The *Bread* and *Wine* without the *Word* are nothing, but as they were before: but when the *Word* cometh to thoſe *Elements*, then they are made a *Sacrament*; and God is preſent with his own ordinance, and ready to *perform* whatſoever he doth *promiſe*. The Divine *Words* of bleſſing do not *change* or *annihilate* the [a] *ſubſtance* of the *Bread* and *Wine*: (for if their ſubſtance did not remain, it could be no Sacrament:) but it changeth them in *uſe* and in *name*. For, that which was before but *common* Bread and Wine to nouriſh mens *Bodies*; is after the *bleſſing* deſtinated to an holy uſe, for the *feeding* of the *Souls* of Chriſtians. And where before they were called but *Bread* and *Wine*; they are now called by the name of thoſe *holy things* which they ſignifie, *The Body and Blood of Chriſt*; the better to draw our *minds* from thoſe *outward* Elements to the *Heavenly* Graces, which by the *ſight* of our *bodies* they repreſent to the ſpiritual *eyes* of our *Faith*. Neither did Chriſt

[a] 1 Cor. 11. 23, &c. Prov. 9. 5.

[b] Heb. 5. 4. Num. 16. 40. 1 Cor. 10. 16. Euchariſtiæ Sacramentum non de aliorum manu quàm præſidentium ſumimus. Tert. l. de Coron. c. 3.

[a] Qui eſt à terra panis percipiens vocationem Domini, non jam communis panis eſt, ſed Euchariſtia, ex duabus rebus conſtans, terrena & cœleſtia. Iren lib. 4. cap. 34. Per Sacramentum corporis & ſanguinis Domini divinæ efficimur conſortes naturæ & tamen eſſe non deſinit ſubſtantia vel natura panis & viri Gelſius contra Eutyc.

Chriſtus viſibilia ſymbola, corporis & ſanguinis appellatione honoravit, non naturam mutans, ſed gratiam naturæ adjiciens. Theodoret. Dial. 1.

Chriſt direct theſe words, *This is my body, This is my blood*, to the Bread and Wine; but to his Diſciples, as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the ſame ſenſe that the Cup is the *New Teſtament, viz.* by a Sacramental *Metonymie*. And *Mark* notes plainly, that the words, *This is my Blood, &c. were not pronounced by our Saviour, till after that all his diſciples had drunk of the Cup*, *Mark* 14. 23, 24. And afterwards in reſpect of the natural ſubſtance thereof, he calls that *the fruit of the Vine*, which in reſpect of the ſpiritual ſignification thereof, he had before termed *his Blood*, *verſe* 25. after the manner of terming all Sacraments. And Chriſt bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat *not ſimply his body*, but *his body* as it was *then broken*, and *his blood ſhed*: which S. *Paul* expounds to be but the *Communion of Chriſts body*, *and* the [c] *Communion of his blood*, that is, an effectual *pledge* that we are *partakers* of Chriſt and of *all* the *merits* of his *Body* and *Blood*. And by the frequent uſe of this Communion, *Paul* will have us to [d] *make a ſhew of the Lords death till he come* [e] from heaven, and till we, as [f] *Eagles, ſhall be caught up into the air, to meet him* who is the bleſſed *Carkaſe* and life of our ſouls.

[c] 1 Cor. 10. 16.

[d] 1 Cor. 11. 26.

[e] Act. 3. 21. Act. 1. 11.

[f] Mat. 24. 27, 28.

Thirdly, the *ſpiritual graces* are likewiſe two; the *Body of Chriſt*, as it was with

with the *feeling* of Gods *anger* due to us, *crucified*: and his *blood*, as it was (in the like sort) *shed for the remission of their sins*. They are also in *number* two, but in *use* one, *viz. whole Christ*; with all his benefits *offered* to *all*, and *given* indeed to the *faithful*. These are the three *integral* parts of this *blessed* Sacrament, the *Sign*, the *Word*, and the *Grace*. The *Sign* without the *Word*, or the *Word* without the *Sign*, can do nothing: and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectual Sacrament to a *worthy* Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Judas*, who (as *Austin* saith) received * *the Bread of the Lord*, but not *the Bread which was the Lord*. Some receive the *spiritual* grace without the *outward* sign, as the *Saint-Theef* on the Cross; and innumerable of the faithful, who *dying desire* it, but cannot receive it through some external impediments: but the worthy Receivers to their comfort receive *both* in the *Lords Supper*.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* signs in this blessed Sacrament: first, because they are *easiest* for *all sorts* to attain unto: Secondly, to teach us, that as mans *temporal life* is chiefly nourished by † *bread*, and cherished by *wine*; so are our souls by his *body* and *blood* sustained and quickned unto *eternal life*. Christ appointed

* Panem Domini, non panem Dominum. Aug

† David calls bread the strength of mans heart. Psal. 104. 15. Esay, the stay of Bread, cap. 3. 1. Ezekiel, the staff of Bread, cap. 4. 16. Homer. Μυελὸς ἀνδρῶν.

pointed Wine with the Bread to be the outward Signs in this Sacrament, to teach us: first, that as the *perfect nourishment* of mans body consists both of *meat* and *drink*: so Christ is unto our souls not in *part*, but in *perfection* both *salvation* and *nourishment*. Secondly, that by seeing the Sacramental Wine *apart* from the Bread, we should remember how all his *precious blood* was *spilt* out of his *blessed body* for the *remission of our sins*. The *outward* signs the *Pastor* gives in the Church, and thou dost eat with the *mouth* of thy *body*: the *spiritual* grace *Christ* reacheth from heaven, and thou must eat it with the *mouth* of thy *Faith*.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seven*.

Of the first end of the Lords Supper.

1. To keep Christians in a continual [a] *remembrance* of that *propitiatory sacrifice*, which Christ *once* for all, offered by his *death* upon the *Cross*, to reconcile us unto God. [*] *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) [b] *As oft as ye shall eat this bread and drink this cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the Preaching of the Word) [c] *Jesus Christ was so evidently set forth before the eyes of the Galatians*, as if he had been *crucified among them*: for the *whole action* representeth

[a] Mat. 26. 26.
[*] Luk. 22. 19.
[b] 1 Cor. 11. 26.
[c] Gal. 3. 1.

presenteth *Christs death*; the *breaking* of the *bread* blessed, the crucifying of his blessed *body*: and the *pouring* forth of the sanctified *wine*, the *shedding* of his holy *blood*. Christ was once in himself * *really* offered: but as oft as the Sacrament is celebrated: so oft is he *spiritually* offered by the faithful.

Hence the Lords Supper is called a *propitiatory Sacrifice*, *not properly or really, but* † *figuratively*, because it is a *memorial of that propitiatory Sacrifice*, which Christ offered upon the *Cross*. And to distinguish it from *that real Sacrifice*, the Fathers call it the [a] *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory* Sacrifice of Christ upon the Cross. If the sight of *Moabs King*, sacrificing on his walls his own son, to move his Gods to rescue him, 2 *King.* 3. 27. moved the assailing Kings to such *pity*, that they ceast the assault, and raised their siege: how should the spiritual sight of *God the Father*, [b] sacrificing on the Cross *his only begotten Son*, to save thy soul, move thee to love *God* thy *Redeemer*, and to leave sin,

* Heb. 9. 26. and 10. 12. Quotidie nobis Christus crucifigitur. Aug. in Psal. 95.

† Metonymice.

[a] Incruentum sacrificium. If it be unbloody, because it is void of blood; then it is not Christs natural body: if because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9. 22. Cui sic cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sanctæ Ecclesiæ Catholicæ offerre non cessat. Aug. de fid. ad Pet. diac. cap. 19. [b] Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37.

that

that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirm our Faith*: for God by this Sacrament doth *signifie* and *seal* unto us from heaven; that according to the *promise* and *new covenant* which he hath made in *Christ*, he will truly receive into his grace and mercy all *penitent believers*, who duly receive this holy Sacrament; and that for the *merits of the death and passion of Christ* he will as *verily* forgive them all their sins, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, * *The seal of the new Covenant and remission of sins.* In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: *If the Lord would kill us, he would not have received a burnt-offering and a meat offering at our hands, neither would he have shewed us all these things, nor would at this time have told us such things as these*

Of the third end of the Lords Supper.

3. To be a *pledge* and *symbol* of the most near and effectual *Communion* which Christians have with *Christ*. † *The Cup of blessing, which we bless, is it not the Communion of the blood of Christ? The Bread which we break, is it not the Communion of the body of Christ?* that is, a most effectual sign and pledge of our Communion with Christ? This union is called [a] *abiding in us*, [b] *joyning to the Lord*, [c] *dwelling in our*

* Rom. 4. 11. Matth. 26. 28.
1 Cor. 11. 25.
[a] Judg. 13. 23.

† 1 Cor. 10. 16.

[a] Joh. 14. 16. 23
[b] 1 Cor. 6. 17. κόλλησις.
[c] Eph. 3. 17. κατοίκησις.

our hearts: and set forth in the holy Scriptures by divers *Similies*. 1. Of the † *Vine* and *branches*. 2 Of the * *head* and *body*. 3. Of the [a] *foundation* and *building*. 4. Of one [b] *Loaf*, confected of many grains. 5 Of the [c] *matrimonial union* 'twixt man and wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *natural*, betwixt our *humane nature*, and *Christs Divine Nature*, in the person of the Word: The second is *mystical*, betwixt our persons *absent* from the Lord, and the Person of Christ *God* and *Man*, into one *mystical* body. The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*. These three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the *second* person; we could never have been united to Christ in a *Mystical* Body. And if we be not in *this life* (though absent) united to Christ by a *Mystical* Union, we shall never have Communion of *glory* with him in his *heavenly presence*. The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us: and by our *faith* (stirred up by the same *Spirit*) *apprehending Christ* again. Both which St. *Paul* doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he

† Joh. 15. 5. Eph. 3. 16. πνευμα.
* Eph. 5. 23. Col. 1. 18. Rom. 12. 4, 5
[a] Eph. 2. 19, 20.
[b] 1 Cor. 10. 17.
[c] Eph. 5. 31, 32. Rev. 21. 2.

Phil. 3. 12.

he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who do h most feel it in his *heart*. But of all other times, this union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desires of our souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

As first, Christ took by imputation all their [a] sins and guiltiness upon him, to satisfie *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his [b] righteousness in this life, and all his right unto eternal life when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his [c] *own person*.

a Rom. 4. 25

b Phil. 3. 9.

c Mat. 25. 35. Acts 9. 4. Mat. 15. 45. Zach. 2. 18.

Secondly. There floweth from *Christs Nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which [d] reneweth us to a spiritual life: and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more [e] conformable to the *Image* of Christ.

d Eph. 4. 23, 24.

e Rom. 8. 29. 2 Cor. 3. 18

Thirdly, he bestoweth upon them all *saving* [f] *graces*, necessary to attain eternal life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*: till we come

f Joh. 15. 5. Joh. 1. 16. 2 Cor. 8. 1, 4, 6, 7, 19.

come to live with him in his heavenly Kingdom. This ſhould teach all true Chriſtians to keep themſelves as the *undefiled members* of Chriſts holy body, and to beware of all *uncleanneſs* and *filthineſs*: knowing that they live in Chriſt, or rather, that Chriſt *liveth in them*. From this *Union* with Chriſt (ſealed unto us by the *Lords Supper*) St. *Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Cor.* 10 16. and *Adultery*, 1 *Cor.* 16. 15, 16.

Laſtly, From the former Communion 'twixt Chriſt and Chriſtians, there flows another *Communion* 'twixt *Chriſtians among themſelves*. Which is alſo lively repreſented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, do all communicate of *one* bread, in that holy action. *We being many, are one bread, and one body; for we are all partakers of that one bread*: that as the bread which we eat in the Sacrament, is but *one*, though it be conſected of *many* grains; ſo *all* the faithful, though they be *many*, yet are they but *one myſtical body* under *one head*, which is Chriſt. Our Saviour prayed *five times* in that prayer which he made after his laſt Supper, that his Diſciples might be *one*: to teach us at *once*, how much this *Unity* pleaſeth him. This *Union* betwixt the faithful, is ſo *ample*, that no diſtance of place can part it; ſo *ſtrong*, that death cannot diſſolve it; ſo *durable*, that time cannot wear it out;

1 Cor. 10. 17.

Joh. 17. 11. 21, 22, 23, 26.

ſo

so *effectual*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by *one* and the same *holy* † *Spirit*. Secondly, by enduing them all with *one* and the same * *Faith*, Thirdly, by shedding abroad his *own* [a] *love* into all their hearts. Fourthly, by [b] regenerating them all by *one* and the same *Baptism*. Fifthly, by [c] nourishing them all with *one* and the same spiritual *food*. Sixthly, by being *one* [d] quickning Head of that *one* body of his Church, which he [e] reconciled to God *in the body of his flesh*. Hence it was, that the multitude of believers in the Primitive [f] Church, were of *one heart* and of *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another; seeing they are all *members* of the same holy and mystical Body, whereof *Christ* is Head. And therefore they should have all a *Christian sympathy*, and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers grief, to *bear* with one anothers infirmity: and mutually to *relieve* one anothers wants.

† 1 Cor. 12. 13.
* Eph. 4. 5
a Rom. 5. 5.
b Tit. 3. 5. Eph. 4. 5.
c 1 Cor. 10. 17.
1 Cor. 11. 33.
d Col. 1. 18.
e Vers. 22.
f Act. 4. 32.

Of the fourth end of the Lords Supper.

4. To *feed the souls of the faithful, in the assured hope of life everlasting.* For this Sacrament is a sign and pledge unto as many as shall receive the same according to Christs Institution; that he will

according

according to his promiſe, by the vertue of his *crucified* body and blood, as verily feed our ſouls to life *eternal*, as our bodies are by Bread and Wine nouriſhed to this *temporal* life. And to this end Chriſt in the action of the Sacrament * *really giveth* his very *Body* and *Blood* to every faithful Receiver. Therefore the Sacrament is called the [a] *Communion of the body and blood of the Lord.* And [b] communication is not of things *abſent*, but *preſent*: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there*. Chriſt is verily preſent in the Sacrament, by a *double Union*: whereof the firſt is *ſpiritual*, 'twixt Chriſt and the *worthy* Receiver; the ſecond is *Sacramental*, 'twixt the *Body* and *Blood* of Chriſt, and the *outward ſigns* in the Sacrament. The former is wrought by means that the *ſame holy Spirit*, dwelling in Chriſt and in the *Faithful* [c] incorporateth the faithful, as Members unto Chriſt their Head, and ſo makes them one with Chriſt, and partakers of *all the Graces*, *Holineſs*, *and eternal Glory*, which is in him: as ſure and as verily, as they hear the *words of the promiſe*, and are partakers of the outward ſigns of the holy Sacrament. Hence it is, that the *Will* of Chriſt is a true

* Audio quid verba ſonent neque enim mortis tantùm ac reſurrectionis ſuæ beneficium nobis offert Chriſtus, ſed corpus ipſum in quo paſſus eſt ac reſurrexit. Concludo, realiter, hoc eſt verè nobi in cœna dar i Chriſti corpus, ut ſit animis noſtris in cibum ſalutarem. Calvin. in Com. in. 1 Cor. 11. 25.

a 1 Cor. 10. 16.

b Quod ſe nobis communicat, id fit arcanâ ſpiritûs ſancti virtute, quæ res locorum diſtantiâ ſejunctas, ac procul diſſitas non modò

aggregare, ſed co-adunare in unum poteſt. Calv in 1 Cor. 11 25

c Hæc (ſc. corpus & ſanguis Domini) accepta atque hauſta, id efficiunt, ut & nos in Chriſto & Chriſtus in nobis ſit. Hil lib. 8. de Trin. Jam corpus Chriſti meo corpori ſociatum eſt, & ſanguis ejus meas ornavit genas. B. Agnetis dict. apud Amb.

Chri-

Christians *will*: and the Christians *life is Christ, who liveth in him, Gal.* 2. 20. If you look to the *things* that are united, this Union is *essential*: if to the truth of this Union; it is *real*: If to the manner how it is wrought; it is *spiritual*. It is not our Faith, that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but *receive* and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Local*, but a *Spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood* of Christ in the act of receiving: as if by a *mutual relation*, they were but *one*, and the *same thing*. Hence it is, that in the [a] same instant of time, that the worthy receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Blood of Christ*. Not that Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his mind unto Christ; not by any *local motion*, but by a *devout affection*: so that in the holy [b] *contemplation of Faith*, he is

[a] Corpus non adest, cum pane, ὁμοῦ, id est, simul loco, sed ἅμα id est, simul tempore.

[a] Quum cœna cœlestis fit actio, minimè absurdum est Christum in cœlo manentem à nobis recipi. Cal. in 1 Cor. 11. 25.

[b] Fidem mitte in cœlum, & eum in terris tanquam præsentem tenuisti. Aug. Ep. 3. ad Vol. Fidem quam dico non intelligo quamlibet opinionem, sed fiduciam quæ quum audis panem tesseram esse corporis Christi, non dubites impleri à Domino, quod verba sonant: corpus quod manducas cernis spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per Spiritum diffundi. Calvin ibid.

at that *present with Christ, and Christ with him.* And thus believing and meditating how Christ his Body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God: his soul is hereby *more effectually fed* in the assurance of eternal Life, than Bread and Wine can nourish his Body to this *temporal life.* There must be therefore of necessity in the Sacrament, both the outward signs to be *visibly* seen with the *eyes of the body*, and the Body and Blood of Christ, to be *spiritually discerned* with the *eye of Faith.*

But the form, how the holy Ghost makes the Body of *Christ*, being *absent* from us in place, to be *present* with us by our union, St. *Paul* terms a † *great mystery*, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying signs*, but such as wherewith Christ doth indeed *exhibit* and *give* to every *worthy Receiver*, * not only his Divine *vertue* and *efficacy*; but also his *very Body and Blood*, as verily as he gave to his Disciples, the *Holy Ghost*, by the sign of his *sacred breath*, or *health* to the diseased, by the *Word of his mouth, or touch of his hand or garment.* And the *apprehension* by *faith* is more forcible, than the exquisitest *comprehension* of *Sense* or *Reason.* To conclude this point: this holy Sacrament is that *blessed Bread*, which being eaten, opened the eyes of the a *Emmauites* that they knew

† Eph. 5. 32.

* Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quam pro nobis factum fuisse vicinam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Calv. ibid.

a Luk. 24. 30, 31.

Christ. This is that *Lordly Cup*, by which [b] *we are all made to drink into one Spirit.* This is that *Rock, flowing with* [c] *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the mouth *of Faith.* This is that [d] *barley loaf*, which *tumbling from above*, strikes down the tents of the *Mediantes* of infernal darkness. *Elias's* Angelical [e] *Cake* and *water* preserved him forty days in *Horeb*: and [f] *Manna* (*Angels food*) fed the *Israelites* forty years in the wilderness: but this is that [g] *true Bread of life*, and heavenly *Manna*, which if we shall *duely* eat, will nourish our souls *for ever* unto life [h] *eternal.* How should then our Souls make unto Christ that request from a *spiritual* desire, which the *Capernaites* did from a *carnal* motion? [i] *Lord, evermore give us this bread?*

b 1 Cor. 12. 13.
c 1 Sam. 14. 27.
d Judg. 7. 13.
e 1 King. 19. 6, 7, 8.
f Psal. 78. 24, 25. Exod. 16. 35.
g Joh. 6. 32, 35, 49, 50.
h Joh. 6. 51, 58.
i Joh. 6. 34.

The fifth end of the Lords Supper.

5 To be an *assured pledge unto us of our Resurrection.* The Resurrection of a Christian is twofold, First, the [a] *spiritual* Resurrection of our *Souls*, in this life, from the death of *sin*, called the *first resurrection*: because that by the *Trumpet-voice* of Christ, in the preaching of the Gospel, we are raised from the *death* of *sin*, to the *life* of *grace*: [b] *Blessed and holy is he* (saith Saint *John*) *who hath part in the first Resurrection: for on such, the second death hath no power*: The [c] *Lords Supper* is both a *mean* and a *pledge* unto us, of this

a Joh. 5. 25. Rom. 6. 4, 5, 12
b Rev. 20. 6.
a Hinc apud priscos Sacramentum baptismi appellabatur Salus, Sacramentum verò Dominici corporis, Vita Aug. lib. 1. de peccatorum meritis, c. 14.

this ſpiritual and firſt Reſurrection. [c] *He that eateth me, even he ſhall live by me.* And then we are *fit gueſts to* [d] *ſit at the table with Chriſt*; when like *Lazarus*, we are raiſed from the *death* of ſin, to *newneſs* of life.

[c] Joh. 6. 57.

[d] [illegible]

The truth of this firſt Reſurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety; thy heart anſwereth with *Samuel*: [e] *Here I am, ſpeak Lord, for thy ſervant heareth*, and with *David*, [f] *O God, my heart is ready.* And with [g] *Paul, Lord what wilt thou have me to do?* Then ſurely, thou art raiſed from the death of ſin, and haſt thy part in the *firſt Reſurrection*; but if thou remaineſt ignorant of the true grounds of Religion, and findeſt in thy ſelf a kind of ſecret loathing of the exerciſes thereof, and muſt be drawn, as it were againſt thy will, to do the works of Piety, &c. then ſurely thou haſt *but a name that thou liveſt, but thou art dead*, as Chriſt told the *Angel* of the *Church of Sardis*, and thy ſoul is but as ſalt to keep thy body from ſtinking.

[e] 1 Sam. 3. 10.

[f] Pſal. 108. 1.

[g] Acts 9. 6.

Rev. 3. 1.

2. The *corporal* reſurrection of our bodies at the laſt day, which is called the *ſecond reſurrection*, which freeth us from the firſt death. [h] *He that eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.* For this Sacrament ſignifieth and ſealeth unto us that *Chriſt died and roſe again for us*, and that his

[h] Joh. 6. 54.

[b] flesh *quickneth* and *nourisheth* us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *head* is risen: all the *members* of the body shall likewise surely rise again. For how can those bodies which (being the *weapons of righteousness*, *Rom.* 16. 13. *Temples of the Holy Ghost*, 1 *Cor.* 6. 19. and *Members of Christ*) have been [x] *fed* and *nourished* with the *Body* and *Blood* of the *Lord of life*, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord. And their *burial places* are termed the [c] *beds* and *dormitories* of the *Saints*. The Reprobates shall arise at the last day; but by the Almighty power of Christ, as he is *Judge*, bringing them as malefactors out of the Goal, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*. And *his* resurrection is the † *cause* and *assurance of ours*. The [d] *Resurrection* of Christ,

b Hinc patris & vinum à veteribus nominantur symbola resurrectionis. Conc. Nicæn. Joh. 6. 51. Caro Christi non in se, sed in verbo ipsi hypostaticè unito, vivifica est. Cyr. in Joh. 10. 13. Et quia est propria caro verbi cuncta vivificantis. Syrod. Eph. directa hæc ad Reginas. Vivificat, 1. ratione meriti & efficientiæ, quia Christi caro pro cæteris oblata fuit in sacrificium; 2. ratione copulationis nostræ cum Christo: quia non possumus ad Deum vitæ fontem pertingere, nisi caro ista Christi mediante, & quatenus carni illi quasi membrum fuerimus superstructi. Caro non prodest. Joh. 6. 63. i. carnalis opinio non conducit: cum mysterio manducationis carnis Christi. [x] Quomodo non patet carnem capacem esse resurrectionis quæ sanguine & corpore Christi reficitur? Iren. lib. 4. cap. 34. *c* Isa. 26. 19, 20. † Christi resurrectio in qua nostra initiatur, communis resurrectionis fidejussor est. Tert. *d* Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum. Aug. l. 16. contra Faust. cap. 19. Tota fiducia Christianorum est resurrectio mortuorum. Tert. l. 5. de resur. Carn.

is a Christians particular faith: the *Resurrection* of the *dead*, is the *Child of Gods* chiefest *confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: * *The Lord is risen*: and the other would answer, *True, the Lord is risen indeed.*

* κύριος ἀνέστη, ὄντως ἀνέστη.

The sixth end of the Lords Supper.

6. *To seal unto us the assurance of everlasting life.* Oh what more wished or loved, than *life*? Or what do all men naturally more, either fear or abhor, than *death*? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this *blessed Sacrament*. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who *duly* eateth of this holy Sacrament, may *truly* say, not only *Credo vitam æternam*, I believe life everlasting: but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the *true Tree of life*, which God hath planted in the midst of the *Paradise of the Church*: And whereof he hath promised *to give every one that overcometh to eat.* And this Tree of life, by infinite degrees excelleth the *tree of life* that grew in the *Paradise of Eden:*

Omnium terribilium terribilissimum mors. Arist.

Joh. 6. 51.

Rev. 2. 7.

Eden; for *that* had his root in the *earth*, this from *Heaven*; *that* gave but life to the *body*, *this* to the *ſoul*; *that* did but preſerve the life of the *living*, *this* reſtoreth life to the *dead*. The *leaves of this tree heal the Nations* of believers, and it yields *every month a new manner of fruit*, which nouriſheth them to life everlaſting. Oh, bleſſed are they who often eat of this Sacrament! at leaſt, *once every month*, taſte anew of this renewing fruit, which Chriſt hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlaſting.

Rev. 22. 2.

Of the ſeventh end of the Lords Supper.

7. To bind all *Chriſtians*, as it were, by an * *oath of fidelity*, to ſerve the one only true God; and to admit no other *propitiatory ſacrifice for ſins*, but that *one real ſacrifice* which by his death Chriſt *once offered*, and by which he finiſhed the *ſacrifices of the Law*, and effected *eternal Redemption* and *Righteouſneſs* for all believers. And ſo to remain for ever a publick *mark* of *profeſſion*, to diſtinguiſh Chriſtians from all Sects and falſe Religions. And ſeeing that in the *Maſs* there is a *ſtrange Chriſt* adored, not he that was *born* of the *Virgin Mary*, but one that is *made* of a *Wafer cake*; and that the offering up of this *breaden god* is thruſt upon the *Church*, as a *propitiatory ſacrifice for the quick and the dead*: all true Chriſtians upon the danger of *wilful perjury* before the

* Milites Sacramento erant jurati & obſtricti ad præſtandam ſoli imperatori fidelitatem & obedientiam.

the *Lord chief Juſtice* of heaven and earth, are to deteſt the *Maſs*, as the Idol of Indignation, which is moſt derogatory to the all-ſufficient world-ſaving merits of *Chriſts* Death and Paſſion. For by receiving the Sacrament of the *Lords Supper*, we all ſwear that all *real Sacrifices* are ended by our Lords death: and that his *body* and *blood once* crucified and ſhed, is the *perpetual food* and nouriſhment of our ſouls.

2. *How to conſider thine own unworthineſs.*

A Man ſhall beſt perceive his own *unworthineſs*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou haſt *omitted*, and what *vices* thou haſt *committed*, contrary to *every one* of the Commandments: remembring that without *repentance* and *Gods mercy* in Chriſt, the * *Curſe of God* (containing all the miſeries of this life, and everlaſting torments in hell fire, when this is ended) is due to the breach of the leaſt of Gods Commandments. And having taken a due *ſurvey* both of thy ſins and miſeries, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the *Judge*, as a *guilty malefactor* ſtanding at the Bar to receive his ſentence, bowing thy *knees* to the *earth*, ſmiting thy *breaſt* with thy *fiſts*, and bedewing thy *cheeks* with thy *tears*, confeſs thy ſins and

* Deut 27.26 Gal. 3 10.

humbly ask him mercy and forgiveneſs, in theſe or the like words.

An humble confeſſion of ſins, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I conſider the goodneſs which thou haſt ever ſhewed unto me, and the wickedneſs which I have *committed againſt heaven and againſt thee*, I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a veil; for which of thy *Commandments* have I not tranſgreſſed? O Lord, I ſtand here guilty of the breach of all thy holy Laws. For the love of my heart hath not ſo entirely cleaved unto thy * Majeſty, as to *vain* and *earthly* things: I have not *feared* thy *judgments* to deter me from ſins, nor *truſted* to thy promiſes, to keep me from doubting of my *temporal*, or from *deſpairing* of mine eternal ſtate. I have made the rule of thy † divine worſhip, to be *what my mind thought fit*, not *what thy Word preſcribed*; finding my heart more prone to remember my *bleſſed Saviour* in a *painted Picture of mans device*, rather than to behold him *crucified* in his *Word* and *Sacraments*, after his own ordinance. Where * I ſhould never uſe thy *name* (whereat *all knees do bow*) but with *religious reverence*; nor any part of thy worſhip, without due *preparation* and *zeal*: I have blaſephemouſly abuſed thy holy Name

Luk. 15. 21.

* The firſt Commandment. Deut. 6. 5. Pſal. 24. 5, 6. Pſal. 38. 8.

† The ſecond Commandment. Deut. 12. 32. Mat. 15. 9. Col. 2. 1.

* The third Commandment. Phil. 2. 10. 1 King. 19. 10. Jerem. 5. 2. Here confeſs thy raſh and falſe ſwearing.

Name to *rash* and customary oaths: yea, I have used oaths by thy *sacred* name, as false covers of my *filthy* sins. And I have been present at thy Service oft-times more for *ceremony* than *conscience*, and to *please* men more than to *please* thee my gracious God.

Where I should sanctifie thy †*Sabbath day*, by being present at * the *publick exercises* of the *Church*, and by *meditating privately* on the *word* and *works* of God, and by *visiting* the *sick*, and [a] *relieving* of my *poor brethren*: alas, I have thought those holy Exercises a *burden*, because they hindred my *vain sports*; yea, I have spent many of thy Sabbaths in my own [b] *prophane pleasures*, without being present at any part of thy *divine worship*.

Where I should have given all due reverence to my [c] *Natural, Ecclesiastical*, and *Politick* Parents, I have not shewed that measure of duty and affection to my Parents, which their *care* and *kindness* hath deserved. I have not had thy *Ministers* in such *singular* [d] *love for their works sake*, as I ought: but I have *taunted* at their *zeal*, and *hated* them because they *reproved* me justly. And I have carried my self *contemptuously* against thy [e] *Magistrates* and *Ministers*, though I knew that it is *thine ordinance*, that I should be obedient unto them.

[f] Where I should be [g] *slow* to *wrath*, and [h] *ready to forgive offences*, and not suffer the *Sun to go down upon my wrath, but to do*

† The fourth Commandment.
* Act. 20. 7. a 1 Cor. 16. 2.
b Here confesseth thy travelling on the Sabbath, and thy leaving the holy exercise, to go to sporting or feasting.
c The fifth Commandment.
d 1 Thes. 5. 13. Gal. 4. 15.
e Here confesseth thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.
f The sixth Commandment.
g Prov. 19. 11.
h Eph. 4. 32. Mat. 5. 44.
Here confesseth thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly,

good for evil, loving my very enemies for thy sake: Alas, for one *sorry word*, have burst out into open *rage*; and harbouring thoughts of mischief in my heart, I have preferred to *feed* on *mine own malice*, rather than to eat of thy *holy Supper*.

The seventh Commandment. 1 Thess. 4. 3, &c. Rom. 6. 12. Here confess unto God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed over thee.

Where I should keep my *mind* from all *filthy lusts*, and my *Body* from all *uncleanness*: O Lord, I have defiled both, and made my *heart a Cage* of all impure thoughts, and my *mind* a very *sty* of the unclean Spirit. Yea, the *remedy* which thou (Lord) hast ordained for *incontinency*, could not *contain* me within the bounds of *Chastity*: for by doting on *beauty*, whose ground is but *dust*, Satan hath *bewitched* my flesh to lust after *strange* flesh.

The eighth Commandment. 1 Eph. 4. 28. Luk. 6. 34, 35. Lev. 25. 35. Here confess if thou hast secretly stolen or openly robbed any thing, or hast detained from any fatherless child that which is his by right.

Where I should have lived in *uprightness*, giving every man his due, being contented with mine own estate, and living conscionably in my *lawful calling*, should be ready (according to mine ability) to lend and give unto the poor: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians: yea, I have received and suffered *Christ*, where I was trusted, many a time, in his *poor members*, to stand *hungry*, *cold* and *naked* at my door, and *hungry*, *cold* and *naked* to go away succourless, as he came; and when the leanness of his *cheeks* pleaded

ed pity, the hardneſs of my heart would ſhew no compaſſion.

Where I ſhould have made conſcience to [a] *ſpeak the truth in ſimplicity*, without any falſhood, *prudently* [b] judging aright, and *charitably* conſtruing all things in the beſt part; and ſhould have defended the [c] *good name* and *credit* of my neighbour: alas (vile wretch that I am) I have belyed and [d] *ſlandered* my fellow brother, and as ſoon as I *heard* an *ill report*, I made my *tongue* the *inſtrument* of the *Devil*, to blazon that abroad unto others, before I knew the truth of it my ſelf. I was ſo far from ſpeaking a good word, in defence of his *good name*; that it tickled my heart in ſecret to hear one that I envyed, to be taxed with ſuch a blemiſh: though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *jeſts* of *officious*, and *advantage* of *pernicious* lyes: herein ſhewing my ſelf a right * *Cretian*, rather than an upright *Chriſtian*.

And laſtly (O Lord) where I ſhould have reſted [a] *fully contented* with that *portion* which thy Majeſty thought meeteſt to beſtow upon me in this *Pilgrimage*; and rejoyced in *anothers* good as in mine *own*: alas, my life hath been nothing elſe but a *greedy luſting* after this neighbours *houſe*, and that neighbours *Land*; yea, ſecretly wiſhing ſuch a man dead, that I might have his *living* or *office*, covering rather

The ninth Commandment.
a Zach 8. 16. Mat 10. 16.
b 1 Cor. 13. 7.
c Mat. 1. 18, 19.
d Pſal. 50. 20. Pſal. 15. 3.
Here confeſs if thou haſt belyed or ſlandered thy neighbour, or not ſpoken the truth to clear his innocency, when thou waſt called thereto.

* Tit. 1. 12.

The tenth Commandment.
a Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11. 12.

rather those things which thou hast bestowed on *another*, rather than being thankful for that which thou hast given unto *my self*. Thus I, O Lord, who am a *carnal sinner*, an *sold under sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* unto the *least*: and here I stand guilty before thy judgment seat, of all the breaches of all thy laws; and therefore liable to thy *curse* and to all the miseries that *Justice* can pour forth upon so *cursed* a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No Lord: for that were but to end the miseries of this life, and to begin the endless torments of hell: I will rather appeal to thy *Throne of grace*, where mercy *reigns* to pardon *abounding* sins; and out of the *depth* of my *miseries*, I will cry with [a] *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions, yet will I*, like *Job*, [b] *put my trust in thee*. Though thou shouldest drown me in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the *bowels* of *hell*, as *Jonas* into the *belly* of the *whale*: yet from thence would I cry

Heb. 4. ult.

a Psal. 130. 1.

b Job 13. 12.

Jon. 2. 2.

cry unto thee; *O God the Father of heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons, and one eternal God, have mercy upon me a miserable sinner.* And seeing the *goodness* of thine *own* nature first moved thee to send thine *only begotten Son* to die for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and *please* thee in newness of life; and reach from heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the *Sea* of my sins and misery. Wash away the *multitude* of my sins, with the *merits* of that *blood* which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sins have deserved, may never have power either to *confound* me in this life, or to *condemn* me in the world which is to come. For my stedfast Faith is, that *thou hast died for my sins, and risen again for my justification.* This I believe, O *Lord, help my unbelief.* Work in me like- Rom. 4. ult.

wiſe, I beſeech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former ſins and *loath* them, and ſerve thee henceforth in *newneſs of life*, and greater meaſure of *holy devotion*. And let my ſoul never forget the infinite love of ſo ſweet a *Saviour*, that hath laid down his life to redeem ſo vile a *ſinner*. And grant, Lord, that having received theſe ſeals and pledges of my *Communion* with thee, thou maiſt henceforth ſo dwell by thy *Spirit* in me, and I ſo live by *faith* in thee, that I may carefully walk all the days of my life, in *godlineſs* and *piety* towards thee, and in Chriſtian *love* and *charity* towards all my Neighbours: that living in thy fear, may die in thy favour, and after *death* be made partaker of *eternal life*, through *Jeſus Chriſt*, my Lord and only Saviour, *Amen*.

3. *Of the means whereby thou maiſt become a worthy Receiver.*

THeſe *means* are duties of two ſorts: the former reſpecting God; the latter our *Neighbour*. Thoſe which reſpect *God*, are three: Firſt, *ſound Knowledge*: Secondly, *true Faith*: Thirdly, *unfeigned Repentance*. That which reſpecteth our *Neighbour*, is but *one*, *ſincere charity*.

1. *Of ſound Knowledge, requiſite in a worthy Communicant.*

Sound [a] *Knowledge* is a *ſanctified underſtanding of the firſt Principles of Religion*. As firſt *of the Trinity of Perſons in the unity of*

a Heb. 6. 1, 2. John 17. 3. 1 Tim. 2. 4. 2 Cor. 13. 5.

of the God-head. Secondly, *Of the creation of Man, and his Fall.* Thirdly, *Of the curse and misery due to sin.* Fourthly, *Of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us.* For as an *house* cannot be built unless the *foundation* be first laid; so no more can *Religion* stand, unless it be first grounded upon the *certain knowledge* of Gods Word. Secondly, if we know not Gods Will, we can neither *believe* nor do the same. For as worldly businesses cannot be done but by them who have skill therein; so without knowledge must men be much more ignorant in *divine* and *spiritual matters.* And yet in *temporal things* a man may do much by the *light of nature*: but in in *religious mysteries*, the more we rely upon *a natural reason*, the further we are from comprehending *spiritual truth.* Which discovers the *fearful* estate of those who *receive* without *knowledge*, and the *more fearful* estate of those *Pastors* who *minister* unto them without *Catechising.*

1 Cor. 2. 14. Rom. 8. 7.

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Devils* and *Reprobates* have in an excellent measure, and do believe it and *tremble*) but a *true persuasion, as of all those things whatsoever the Lord hath revealed in his Word*; so also a particular

Jam. 2. 19.

Heb. 4. 2.

lar application unto a mans own ſoul, of all the promiſes of mercy which God hath made in Chriſt to all believing ſinners. And conſequently, that *Chriſt and all his merits do belong unto him as well as to any other.* For
Rom. 4. 11. firſt, if we have not the *righteouſneſs of Faith*, the Sacrament *ſeals nothing* unto us; and *every man in the Lords Supper receiveth ſo much as he believeth.* Secondly, becauſe that without Faith we communicating on *earth*, cannot apprehend Chriſt in
Eph. 3. 17. *Heaven.* For as he *dwelleth in us by Faith*, ſo by *faith* we muſt likewiſe *eat him.* Thirdly, becauſe that *without faith* we cannot be perſwaded in our conſciences,
Heb. 11. 6. Rom. 14. 23. that our receiving is *acceptable unto God.*

3. *Of unfeigned repentance requiſite for a true Communicant.*

Iſaiah 55. 7. Ezek. 33. 11. Acts 26. 29. Acts 3. 19. Luke 1. 74, 75. *True Repentance is a holy change of the mind, when upon the feeling ſight of Gods mercy, and of a mans own miſery, he turneth from all his known and ſecret ſins, to ſerve God in holineſs and righteouſneſs all the reſt of his days.* For as he that is glutted with *meat*, is not apt to eat *bread*: ſo he
Heb. 2. 13, 14. Tit. 1. 15. that is ſtuffed with *ſins*, is not fit to receive *Chriſt.* And a *conſcience* defiled with wilful *filthineſs*, makes the uſe of all *holy things unholy* unto us. Our ſacrificed ſpotleſs Paſſeover cannot be eaten with the ſowre leaven of malice and wickedneſs, ſaith *Paul*, 1 *Cor.* 5. 8. Neither can the old Bottles of our corrupt and impure Conſciences, retain the new Wine

of

of Christ's precious Blood, as our Saviour saith, *Mat.* 2. 22. we must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charity.*

Charity is a heart forgiving others, who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no *Sacrifice is acceptable* unto God. Secondly, Because one chief end whereof the *Lords Supper* was ordained, is to confirm *Christians* love one towards another. Thirdly, No man can assure himself that his *own sins* are forgiven of God, if his heart cannot yield to forgive the *faults* of men that have offended him. Thus far of the *first sort* of Duties which we are to perform before we come to the Lord's Table, called *Preparation.*

Mat. 5. 23, 24.

John 13. 14, 34, 35.

Mat. 6. 12, 14, 15. Mat. 18. 35.

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of *spiritual Meditation* consists in divers Points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art invited by *Christ* to be a Guest at his *holy Table*, and how lovingly he

Mat. 22.

a Isa. 55.1,2. he inviteth thee; a *Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk, without money, and without price: eat ye that which is good, let your soul delight it self in fatness.* b Mat. 26.26, 27, 28, &c. b *Take ye, eat ye: This is my body, which was broken for you; drink ye all of this; for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed than to be admitted to sit at the Lords own Table; What better fare can be afforded, than to feed on the *Lords* own Body and Blood? If *David* thought it to be the greatest favour that 2 Sam. 19.33. he could shew unto good *Barzillai*, for all the kindness that he shewed unto him, in his troubles, to offer him, *that he should feed with him at his own Table in Jerusalem*: how much greater favour ought we to accounte it, when *Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?*

Gen. 22. 5. Secondly, As *Abraham*, when he went *up to the mount*, to sacrifice *Isaac* his Son; left his servants *beneath* in the *Valley*: so when thou comest to the *spiritual sacrifice* of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*; that thou maist wholly contemplate of *Christ*, and offer up thy *Soul* unto him, who sacrificed both his *Soul* and *Body* for thee.

Thirdly, meditate with thy self how *precious* and *venerable* is the *Body* and *Blood* of the *Son of God*, who is the *Ruler* of

of heaven and earth, the Lord, at whose beck the *Angels* tremble, and by whom both the *quick* and *dead* shall be judged at the last day, and thou among the rest. And how that it is he, who having been *crucified* for thy *sins*, offereth now to be received by *faith* into thy *soul*. On the other side, consider how *sinful a Creature* thou art: how altogether *unworthy* of so holy a *Guest*: how *ill deserving* to taste of such *sacred food*, having been *conceived* in *filthiness*, and *wallowing* ever since in the mire of *iniquity*: bearing the *Name* of a *Christian*, but doing the *works* of the *devil*; adoring Christ with an * *Ave Rex* in thy mouth, but *spitting Oaths* in his face, and *crucifying* him anew with thy *graceless actions*.

* Hail King

Fourthly, Ponder then with what face dareſt thou offer to touch *ſo holy* a Body with ſuch defiled hands? or to *drink ſuch precious blood* with ſo *lewd* and *lying a mouth*? or to lodge ſo *bleſſed a* Gueſt in ſo *unclean* a ſtable? For if the *Bethſhamites* were ſlain, for but looking *irreverently* into the *Ark of the Old Teſtament*, what Judgment maiſt thou juſtly expect, who with ſuch *impure* eyes and heart, art come to ſee and receive the *Ark* of the *New Teſtament*, in which dwelleth *all the fulneſs of the God-head, bodily*? Col. 2. 3. 9.

If *Uzzah* for but *touching* (though not without *zeal*) the *Ark* of the Covenant, was *ſtricken* with *ſudden death*: what 2 Sam. 6. 7.

ſtroke

stroke of Divine judgment mayst thou not fear, that so *rudely*, with unclean hands, dost presume to handle the *Ark* of the *Eternal Testament*, *wherein are hid all the treasures of wisdom and knowledge?*

If *John Baptist* (the holiest man that was born of a Woman) thought himself
Mat. 3. 11. *unworthy* to bear his shooes; O Lord, how unworthy is such a *prophane wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Blood?*

If the blessed Apostle Saint *Peter*, seeing but a glimpse of Christ's Almighty *Power*, thought himself *unworthy* to *stand* in the same *Boat* with him; how *unworthy* art thou to *sit* with Christ at the same *Table*, where thou must behold the *infiniteness* of his *Grace* and *Mercy* displayed?

Mat. 8. 8. If the *Centurian* thought that the *roof of his house* was not worthy to harbour so Divine a Guest; what room can there be fit under thy *ribs*, for *Christ's holiness* to dwell in?

If the *Blood-issued* sick woman feared to touch the *hem of his garment*, how shouldst thou *tremble* to eat his *flesh*, and to drink his *all-healing Blood?*

Yet if thou comest *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy Soul that

that all thy sins and the *Judgments* due unto them, are *fully pardoned*, and clean *washed* away by the *Blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help *penitent sinners* unto *perfection*. Christ came *not to call the righteous, but sinners to repentance*. And he saith, that *the whole need not the Physician, but they that are sick*. *Those* hath *Christ called*: and when they *came*, *them* hath he ever *helped*. Witness the whole Gospel, which testifieth that not one Sinner who came to Christ for *mercy*, went ever away without his errand. *Bath* thou likewise thy sick Soul in this *fountain of Christ's Blood*, and doubtless according to his promise, *Zach.* 13. 1. thou shalt be healed of all thy *sins* and *uncleanness*. Not *Sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Mat. 9. 12. 13. Mat. 11. 28.

Fifthly, Meditate that Christ left this Sacrament unto us as the *chief* token and *pledge* of his *love*, not when we would have made him a King, *John* 6. 15 (which might have seemed a requital of kindness) but when *Judas* and the High-Priests were conspiring his *Death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how intirely the *poor man loved his sheep* that was killed by the *rich man*, *He gave her* (saith he) *to eat of his own Morsels, and of his own Cup to drink*, 2 *Sam.* 12. 3. and must not then the *love* of Christ to his Church be unspeak-

ſpeakable, when he gives her his *own fleſh to eat*, and his *own blood to drink*, for her ſpiritual and eternal nouriſhment? If then there be any Love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his *love* with *love* again, *Pſal.* 116. 11.

Sixthly, When the Miniſter beginneth the holy conſecration of the Sacrament, then lay aſide all praying, reading, and all other cogitations whatſoever; and fettle thy meditations only upon thoſe holy *actions* and *rites*, which according to *Chriſt's inſtitution*, are uſed in and about the holy Sacrament: For it hath pleaſed God (conſidering our weakneſs) to appoint thoſe rites as means the *better* to lift up our minds to the ſerious contemplation of his *Heavenly Graces*.

When therefore thou ſeeſt the Miniſter *putting apart Bread* and *Wine* on the *Lords Table*; and *conſecrating* them by *Prayers*, and the rehearſal of *Chriſt's inſtitution*, to be a holy *Sacrament* of the bleſſed *Body* and *Blood of Chriſt*; then *meditate* how God the Father, of his *meer love* to mankind, *ſet apart*, and *ſealed* his *only begotten Son*, to be the *all-ſufficient means*, and *only Mediator*, to *redeem* us from *ſin*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou ſeeſt the Miniſter *break* the *Bread*, being bleſſed; thou muſt meditate, that *Jeſus Chriſt* the eternal Son of God was put to *death*, and his bleſſed

Soul

Soul and *Body* (with the ſenſe of Gods anger) *broken aſunder* for thy ſins: as *verily*, as thou now ſeeſt the holy Sacrament to be broken before thine eyes. And withal call to mind the *hainouſneſs* of thy *ſins*, and the *greatneſs* of Gods hatred againſt the ſame: ſeeing *Gods juſtice* could not be *ſatisfied* but by ſuch a *Sacrifice*.

When the Miniſter hath bleſſed and broken the Sacrament, and is addreſſing himſelf to diſtribute it; then meditate, *That the King* (who is the Maſter of the Feaſt) *comes at the Table to ſee his guests*; and looketh upon thee, whether thou haſt on thee thy * *Wedding Garment*. Think alſo, that all the holy [a] *Angels* that *attend* upon the *Elect* in the *Church*, and [b] do *deſire to behold the celebration of theſe holy myſteries*, do obſerve thy reverence and behaviour. Let thy ſoul therefore, whilſt the Miniſter bringeth the Sacrament unto thee, offer this, or the like ſhort Soliloquie unto Chriſt.

Mat. 22. 11.

* This wedding Garment is righteouſneſs and true holineſs. Rev. 19. 8. Eph. 4. 24.

a 1 Cor. 11. 10.

b 1 Pet. 1. 12.

A ſweet Soliloquie to be ſaid betwixt the consecration and receiving of the Sacrament.

IS *it true indeed, that God will dwell on earth? Behold the heaven, and the heaven of heavens are not able to contain thee: how much more unable is the ſoul of ſuch a ſinful Caitif as I am, to receive thee?*

1 Kirg. 8. 27.

But ſeeing it is thy bleſſed pleaſure to come thus to a *ſup* with me, and to [b] *dwell* in me: I cannot for joy but burſt out

a Rev. 3. 20.

b Joh. 14. 23.

out and say, *What is man that thou art mindful of him, and the Son of man, that thou so regardest him?* What favour soever thou vouchsafest me in the *abundance* of thy *Grace*, I will freely confess what I am in the *wretchedness* of my *Nature*; I am in a word, a *carnal* Creature, whose very soul is [b] *sold under sin*, *a wretched man*, compassed about with [c] *a body of Death*: Yet, Lord, seeing thou [d] *callest*, here I come; and seeing thou callest *sinners*, I have thrust my self in among the rest; and seeing thou callest all with their *loathsome loads*, I see no reason why I should stay behind. O Lord, I am *sick*, and whither should I go, but unto thee the *Physician* of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more *Leprous* than *Gehazi*, more *unclean* than *Magdalen*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the *true light* of thy Word: my *feet* runs with a greater *flux* of *sin*, than was the *Hæmorrhoisse issue of blood*; *Mephibosheth* was not more *lame* to go, than my Soul is to *walk* after thee in love; *Jeroboams* Arm was not more withered to strike the *Prophet*, than my *Hand* is maimed to relieve the Poor. Cure me, O Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *Sins* and *Sores*; yet, Lord,

[b] Rom. 7. 14. [c] Verse 24.

[d] Mat. 9. 13. Mat. 11. 28.

Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *ſkill*, that *if thou wilt*, thou canſt with a *word*, forgive the *one*, and heal the *other*: and why ſhould I doubt of thy *good will*; when to ſave me, will coſt thee now but one *loving ſmile*; who didſt ſhew thy ſelf ſo *willing* to redeem me, though it ſhould coſt thee *all thy heart-blood*: and now offereſt ſo graciouſly unto me the *aſſured pledge* of my redemption, by thy *blood*? *Who am I, O Lord God?* and what is my merit, that thou haſt bought me with ſo *dear a price?* It is meerly thy mercy; *and I, O Lord, am not worthy the leaſt of all thy mercies*: much *leſs* to be partaker of this holy Sacrament, the greateſt *pledge* of the greateſt *mercy*, that ever thou didſt beſtow upon thoſe *ſons of men* whom thou *loveſt*. How might I in reſpect of mine *own unworthineſs*, cry out for *fear* at the ſight of thy *holy Sacrament*, as the *Philiſtines* did, when they ſaw the *Ark of God* come into the *Aſſembly*? *Wo now unto me a ſinner*; but that thy *Angel* doth comfort me, as he did the woman: *Fear thou not, for I know that thou ſeekeſt Jeſus which was crucified.* It is thou indeed that my ſoul *ſeeketh* after. And here thou offereſt thy ſelf unto me in thy bleſſed Sacrament. If therefore *Elizabeth* thought her ſelf ſo much *honoured* at thy preſence in the *womb* of thy *bleſſed Mother*, that the *babe ſprange in her belly for joy*; how ſhould

2 Sam. 7. 18.

Gen. 32. 10.

1 Sam. 5. 7.

Mat. 28. 5.

Luk. 1. 43.

my ſoul leap within me for joy, now that thou comeſt by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother* of *my Lord*, but my *Lord himſelf* ſhould come thus to viſit me! Indeed Lord, I
* Matth. 8. 8. confeſs with the faithful * *Centurion*, that *I am not worthy that thou ſhouldeſt come under my roof*: and that if thou *didſt but ſpeak the word only, my ſoul ſhould be ſaved*: yet ſeeing it hath pleaſed the *riches* of thy *grace*, for the better ſtrengthening of my *weakneſs*, to ſeal thy mercy unto me, by thy *viſible ſign*, as well as by thy *viſible word*; in all thankful humility my ſoul ſpeaks unto thee
a Luk. 1. 38. with the *bleſſed Virgin*: [a] *Behold the handmaid of the Lord, be it unto me according*
b Rev. 3. 20. *to thy Word.* [b] *Knock* thou, Lord, by thy *Word* and *Sacrament* at the door of my
c Luk. 18. 13. heart; and I will, like the [c] *Publican*, with both my fiſts, knock at my *breaſt*, as faſt as I can, that thou maiſt enter in: and if the door will not open faſt enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe
d Luke 19. 9. with *Zaccheus* to acknowledge, that [d] *this day ſalvation is come into mine houſe.* And caſt out of me whatſoever ſhall be offenſive unto thee; for I reſign the whole *poſſeſſion* of my heart unto thy ſacred Majeſty, intreating that *I may not live henceforth*, but that thou maiſt *live* in me, *ſpeak* in me, *walk* in me: and ſo *govern*

me

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, *O Lord Jesus*, for the merits of thy death and blood-shedding. *Amen.*

When the Minister bringeth towards thee the *bread* thus *blessed* and *broken*; and offering it unto thee, bids thee, *Take, eat*, &c. then meditate that *Christ himself* cometh unto thee, and both *offereth* and *giveth* indeed unto thy faith, his *very Body* and *Blood*, with all the *merits* of his *death* and *passion*, to feed thy soul unto *eternal life*: as surely as the Minister offereth and giveth the outward signs, that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord*, is given by *Christ himself*.

When thou takest the Bread at the Ministers hand to eat it, then *rouze* up thy Soul to *apprehend Christ by faith*; and to *apply* his merits to heal thy *miseries*. Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swadling clouts*. Sacramentum requirit sacram mentem.

As thou *eatest* the Bread, imagine that thou seest *Christ hanging upon the cross*, and by his unspeakable torments, fully satisfying God's Justice for thy sins, and strive to be as verily partaker of the

spiritual grace, as of the *Elemental signs*. For, the *truth* is not *absent* from the *sign*; neither doth *Christ* deceive, when he saith, *This is my Body*: but he giveth *himself* indeed to every soul that *spiritually* receives him by *Faith*. For as ours is the *same Supper* which Christ administred: so is the *same Christ* verily present at his own Supper, not by any *Papal* * *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life: not by *coming down* out of heaven unto *thee*, but by *lifting* thee up from the earth unto *him*. According to that old saying, *Sursum corda*, lift up your hearts: And, *where the carcase is, thither will the Eagles resort*, *Mat.* 24.

When thou seest the *Wine* brought unto thee *apart* from the *Bread*, then remember that the *Blood of Jesus Christ* was *as verily separated* from his Body upon the Cross, *for the remission* of thy sins: And that this is the *seal of the new Covenant*, which God hath made to *forgive all the sins of all penitent sinners that believe in the merits of his blood-shedding*. For the Wine is not a Sacrament of *Christs blood contained in his veins*; but as it was *shed* out

* Christ calls it his body, not the sign of his body; because this Sacrament was instituted not only to signifie, but also to communicate the spiritual graces that they represent: and by the signs to draw our minds to the graces signified. So Euthymius in Matth. 19. Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

of

of his Body upon the croſs, for the remiſſion of the ſins of all that believe in him. Mat. 26. 28.

As thou drinkeſt the Wine and poureſt it out of the *Cup* into thy *Stomach*, meditate and believe, that by the merits of that blood, which Chriſt ſhed upon the Croſs, all thy ſins are as *verily forgiven*, as thou haſt now *drunk* this Sacramental Wine, and haſt it in thy ſtomach. And in the *inſtant* of drinking, ſettle thy meditation upon Chriſt, as he hanged upon the Croſs; as if like *Mary* and *John*, thou didſt ſee him *nailed*, and his *Blood running down his bleſſed ſide*, out of that *gaſtly wound*, which the *Spear* made in his *innocent heart*: wiſhing thy *mouth* cloſed to his *ſide*, that thou mighteſt receive that *precious blood* before it fell to the *duſty earth*. And yet the *actual drinking* of that *real blood* with thy *mouth*, would be nothing ſo † *effectual*, as this *Sacramental drinking* of that blood ſpiritually by *Faith*.

† If remiſſion of ſins and eternal life had been appropriated to the drinking of the real blood, doubtleſs *John* & *Mary* would have made means to have drunk it: But *John* aſcribes the vertue to believing that it was ſhed.

For one of the *Soldiers* might have drunk that, and been ſtill a *reprobate*: but whoſoever drinketh it *ſpiritually by Faith* in the Sacrament, ſhall ſurely have the *Remiſſion* of his ſins, and *life* everlaſting.

As thou feeleſt the Sacramental Wine which thou haſt drunk, *warming* thy cold ſtomach; ſo endeavour to feel the *Holy Ghoſt cheriſhing* thy ſoul in the joyful aſſurance of the forgiveneſs of all thy ſins, by the merits

of the blood of *Christ*. And to this end God giveth every faithful ſoul, together with the *Sacramental Blood*, the *Holy Ghoſt to drink*. * *We are all made to drink into one Spirit*. And ſo lift up thy mind from the contemplation of Chriſt, as he was *crucified* upon the Croſs, to conſider how he now † *ſits in glory at the right hand of his Father*, making * *interceſſion* for thee, by preſenting to his Father the *unvaluable merits* of his death, which he once ſuffered for thee, to appeaſe his Juſtice for the ſins which thou doſt *daily* commit againſt him.

* 1 Cor. 12. 13.

† Rom. 8. 34.
* Heb. 7. 25. Heb. 9. 24.

After thou haſt eaten and drunk both the Bread and Wine, labour that as thoſe *Sacramental Signs* do turn to the nouriſhment of thy *body*, and by the *digeſtion* of *heat* become *one* with thy ſubſtance: ſo by the *operation* of *Faith*, and the *Holy Ghoſt*, thou maiſt become *one* with *Chriſt*, and *Chriſt* with *thee*: and ſo maiſt feel thy *Communion* with *Chriſt confirmed* and increaſed daily more and more. That as it is impoſſible to ſeparate the Bread and Wine digeſted into the blood and ſubſtance of thy body: ſo it may be more impoſſible to part *Chriſt* from thy *Soul*, or thy *Soul* from *Chriſt*.

1 Cor. 10. 17. Unus eſt panis communi notione Sacramenti, non autem neceſſariò unus numero.

Laſtly, as the Bread of the Sacrament, though confected of *many grains*, yet makes but one *Bread*: ſo muſt thou remember, that though all the faithful are *many*; yet are they *all* but *one myſtical Body*, whereof *Chriſt* is *Head*. And therefore

fore thou muſt love every Chriſtian as thy *ſelf*, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation.*

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

THE duty which we are to perform *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the reſt will miniſter unto us no comfort.

The *Action* conſiſts of two ſorts of duties: Firſt, ſuch as we are to perform in the *Church*, or elſe, after that we are gone *home.*

Thoſe that we are to perform in the *Church*, are either *ſeveral* from our own *ſouls*: or elſe, *jointly* with the *Congregation.*

The ſeveral duties which thou muſt perform from thine *own Soul*, are three: Firſt, Thou muſt be careful (that foraſmuch as Chriſt now *dwelleth* in thee, therefore) to *entertain* him in a *clean heart*, and with *pure affections*; for the * *moſt holy* will be *holy* with the *holy*: for if *Joſeph* of *Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *ſweet odours*, and *fine Linnen*, and laid it in a new *Tomb*; how much more ſhouldeſt thou lodge *Chriſt* in a *new heart*, and perfume his rooms

* Pſal. 18. 26. Sanctè non niſi ſanctè & ſanctis.

with the *odoriferous incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure gold* to keep the *Manna* that fell in the *Wilderness*: what a pure heart shouldest thou provide to receive this *divine Manna*, that is *come down from Heaven*.

Luk. 2. 46. And as thou camest *sorrowing* like *Joseph* and *Mary*, to seek Christ in the *Temple*: so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

Luk. 15. 6. And if the man that found *but his lost sheep*, *rejoyced* so much: how canst thou, having found *the Saviour of the World*, but rejoyce *much more*?

Secondly, Thou must offer the *Sacrifice* of a *private thanksgiving* unto God for this inestimable grace and mercy: for as this action is *common* unto the *whole Church*; so is it *applied particularly* to *every one* of the faithful in the Church; and for this particular mercy, every soul must joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *Wise men* rejoyced so much when they saw the *Star* which conducted them unto Christ; and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*; and *offered* unto him their *Gold*, *Myrrhe*, and *Frankincense*: how much more shouldest thou rejoyce, now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy soul unto him

him, where he *ſitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and *offer* up unto him the *gold* of a *pure Faith*, the *Myrrhe* of a *mortified heart*, and this or the like *ſweet incenſe* of *Prayer* and *Thankſgiving*.

A Prayer to be ſaid after the receiving of the Communion.

WHat ſhall I render unto thee (O *bleſſed* Saviour) for all theſe *bleſſings* which thou haſt ſo graciouſly beſtowed upon my Soul? How can I ſufficiently *thank* thee, when I can ſcarce *expreſs* them? Where thou mighteſt have made me a *Beaſt*, thou madeſt me a *Man* after thine *own Image*. When by ſin I had loſt both *thine Image*, and *my ſelf*; thou didſt renew in me thine *Image* by thy *Spirit*, and didſt *redeem* my Soul by thy *blood* again: and now thou haſt given unto me thy Seal and pledge of my *Redemption*; nay, thou haſt given thy ſelf unto me, O *bleſſed Redeemer*. Oh what an ineſtimable *treaſure* of *riches*, and overflowing *Fountain* of *grace* hath he got who hath gained thee! No man ever *touched* thee by *Faith*, but thou didſt *heal* him by *Grace*; for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *ſick*, the *life* of the *quick*, and the *reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to ap-

point thy holy *Angels* to attend upon ſo *vile* a Creature as I am; but that thou would'ſt enter thy *ſelf* into my Soul, there to *preſerve*, *nouriſh* and *cheriſh* me unto life everlaſting?

2 Kin 13.21. If the *carcaſe* of the *dead Prophet* could revive a *dead man* that touched it; how much more ſhall the *living body of the Lord of all Prophets*, quicken the faithful, in whoſe heart he *dwelleth*? And if thou wilt raiſe my body at the *laſt day* out of the duſt; how much more wilt thou now *revive* my Soul which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord, what could I more deſire, or what couldeſt thou more beſtow upon me, than to give me thy *body* for *meat*, thy *blood* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption*? Thou Lord endureſt the *pain*, and I do reap the *profit*: I received *pardon*, and thou didſt bear the *puniſhment*. Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injuſtice* done to thee, ſatisfied for the *Judgment* which was due to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ranſom*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nouriſhment*. O divine food, by which *the ſons of men* are transformed into the *ſons of God*: ſo that *mans nature* dyeth, and *Gods nature* liveth and ruleth in us. Indeed, all creatures wondred that the *Creator* would be incloſed nine Months in the *Virgins Womb*; (though

(though her Womb being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendid* then the *Starry Firmament*:) but that thou ſhouldſt thus humble thy ſelf to *dwell for ever* in my *heart*, which thou foundeſt more unclean than a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to ſtand amazed. But ſeeing it is thy free Grace and meer pleaſure thus to enter and to dwell in my heart, I would to God, that I had ſo *pure a heart* as my *heart* could *wiſh*, to entertain thee. And who is fit to entertain Chriſt? or who, though *invited*, would not chuſe with *Mary* rather to kneel at thy *feet*, than preſume to ſit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* ſhall never be wanting to waſh thy *bleſſed feet*, and to lament my *filthy ſins*. And albeit I cannot weep ſo many *tears* as may ſuffice to waſh thy *holy feet*; yet Lord it is ſufficient that thou haſt ſhed *Blood* enough to cleanſe my *ſinful Soul*. And I am fully (O Lord) *aſſured*, that all the *dainty fare* wherewith the *diſdainful Phariſee* entertained thee at his *Table*, did not ſo much pleaſe thee, as *thoſe tears* which penitent *Mary* poured under the *Table*. I would therefore wiſh with *Jeremy*, that *my head were a fountain of tears*: that ſeeing I can by no means yield ſufficient thanks for thy love to me; yet I might by *continual Tears*, teſtifie my love unto thee. And though

though no man is worthy of ſo infinite a *grace*: yet this is my comfort, *That he is worthy whom thou in favour accounteſt worthy.* And ſeeing that now of thy meer grace thou haſt counted me (among others thy choſen) worthy of this unſpeakable favour, and ſealed by thy Sacrament the *aſſurance* of thy *love*, and the *forgiveneſs* of my *ſins*: O Lord, confirm thy favour unto thy Servant: and ſay of me as *Iſaac* did of *Jacob*, *I have bleſſed him, therefore he ſhall be bleſſed.* And that I may ſay unto thee with *David*, *Thou O Lord haſt bleſſed my Soul, and made it thy houſe, and it ſhall be bleſſed for ever.* And ſeeing it pleaſed thee *to bleſs the houſe of Obed-edom and all his houſhold, whilſt the Ark of the Lord remained in his houſe*: I doubt not but thou wilt much more bleſs my *ſoul* and *body*, and all that do belong unto me, now that it hath pleaſed thy Majeſty of thine own good will to *enter under my roof*, and to dwell for ever in my *poor cottage*. Bleſs me, O Lord, ſo, that my ſins may wholly be remitted by thy *Blood*, my conſcience ſanctified by thy *ſpirit*, my mind enlightned by thy *truth*, my heart guided by thy *Spirit*, and my Will, in all things, *ſubdued* to thy *bleſſed Will* and pleaſure. Bleſs me with all graces which I *want*, and increaſe in me thoſe good gifts which thou haſt *already beſtowed* upon me. And ſeeing that I hold thee not by the arms, as *Jacob*, *wreſtling*

Gen. 27. 33.

1 Chron. 17. 27.

2 Sam. 6. 11, 12.

wreſtling without me; but inwardly *dwelling* by *Faith* within me: ſurely, Lord, *I will never let thee go, except thou bleſs me*, and give me a *new name*, a *new heart*, a *new ſpirit*, and ſtrength by the *power* of God to *prevail over ſin and Satan*. And I beſeech thee, O Lord, deſire not to depart from me, as thou didſt from *Jacob*, becauſe the *day breaketh*, and thy grace beginneth to dawn and appear: But I from my ſoul, humbly with the *Emmautes* entreat thee, O ſweet Jeſus, *to abide with me, becauſe it draweth toward night*. For the *night* of *temptation*, the *night* of *tribulation*, yea, my *laſt long night of death approacheth*, O bleſſed Saviour ſtay with me therefore now and ever. And *if thy preſence go not home with me, carry me not from hence*. Go with me, and live with me, and let neither death nor life *ſeparate* me from thee. *Drive* me from my ſelf, *draw* me unto thee. Let me be *ſick*, but found in thee; and in my *weakneſs* let thy *ſtrength* appear. Let me ſeem as *dead*, that thou *alone* mayſt be ſeen to *live* in me: ſo that all my *members* may be but *inſtruments* to act thy *motions*. *Set me as a ſeal upon thine heart*; and let thy *zeal* be ſetled upon mine, that I may be out of love with *all*, that I may be only in love with thee, And grant, O Lord, that as thou now vouchſafeſt me this favour to ſit at thy Table, to receive this *Sacrament* in thy *houſe of grace*: ſo I may hereafter, through thy

Gen. 32. 24, &c.

Exod. [illegible].14.

Cant. 8. 6.

thy mercy, be received to * *eat and drink at thy Table in thy kingdom of glory.* And for thy mercy, I do here with the four beasts, and twenty four Elders cast my self down before thy *Throne of Grace*; acknowledging that it is thou that hast [a] *redeemed me with thy blood, and that salvation cometh only from thee.* And therefore *unto thee* [b] *I do yield all praise, and glory, and wisdom, and thanks, and honour, and power and might, and Majesty, O my Lord, and my God, for evermore.* Amen.

* Luk. 22. 30.

a Rev. 5. 9.

b Chap. 7. 10, 11, 12.

Thirdly, seeing *Christ* hath sacrificed himself for thee: (and all that thou canst give, is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God*; by serving him in * *righteousness* and *holiness* all thy days. Thus *Tertullian* witnesseth that in his time a Christian was known from another man, only by the *holiness* and *uprightness* of his *life.*

Rom. 12. 1.

* Luk. 1. 75.

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

THE duties to be performed *joyntly* with the *Church*, are three. First, *publick thanksgiving*, both by *Prayers* and [a] *singing of Psalms*: thus Christ himself and his Apostles did. Secondly, *joining with the Church*, [b] in giving (every man

a Mat. 26. 30. Which is probable to have been the 123. Psal.

b 1 Cor. 16. 1. Rom. 15. 25. Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est, contribuunt: & quod ita colligitur apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. Justin. Martyr. Apolog. 2.

according

according to his ability) towards the *relief of the poor*. This was the manner of the *Primitive Churches*, to make *Collections* and * *Love Feasts* after the *Lords Supper*, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the *blessing of God*, by the mouth of his *Minister*; and to receive it, as if thou didst hear *God himself* pronouncing it unto thee from Heaven. For by *their blessing*, *God doth bless his people*. Num. 6. 23, 27.

* ἀγάπη, Lucrum est pietatis nemine facere sumptum. Tert. Apo. adv. Gen. c. 39.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise *after* that thou art departed *home*, are three. First, to *observe diligently*, whether thou hast *truly received* Christ in the Sacrament. Which thou maist thus easily perceive: for *seeing his flesh is meat indeed, and his blood is drink indeed*, and that he is so *full of grace*, that no man ever *touched* him by *faith*, but he received *virtue* from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthiness. For if the *Hemorrhoise* that did but touch his *garment*, had her *bloody issue* that continued so long, *forthwith* stanched; how much more will the *bloody issue of thy sin* be stanched, if thou then hast truly eaten and drunk the *very flesh and blood of Christ?* But if thy issue still runneth, thou maist

Joh. 6. 55.

Mark. 5. 29.

maist justly suspect thou hast never yet *truly touched Christ?*

Secondly, seeing thou hast now *reconciled* thy self to *God*, and *renewed* thy Covenant, and *vowed* newness and amendment of life; thou must therefore have a special care, that thou dost not yield to commit thy *former* sins any more: knowing that the * *unclean spirit*, if ever he can get into thy Soul again, after that it is *swept* and *garnished*; he will enter forcible possession with seven *other devils worse than himself*: So that *the end of that man shall be worse than his beginning.* Be ye not therefore like the *Dog* † *that returns to his vomit*, or the *washed Sow that wallweth in the mire again.* And return not to thy malice, like to the *Adder* ‡ who laying aside her *poison* while she *drinks*, takes it up again when she hath *done.* But when either the *devil* or thy *flesh* shall offer to tempt and move thee to relapse into thy former sins, answer them as the *Spouse* doth in the *Canticles*, § *I have put off my coat* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them again?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appear by thy *eager desire* of receiving it † *often* again. For the *Body of Christ as it was* ‖ *anointed with the oyl of gladness above his fellows*; so doth it yield a *sweeter savour* than all the ointments of the world: The *fragrant smell* whereof allureth all souls who have once tasted

* Matth. 12. 43, &c.
‡ 2 Pet. 2. 22.
§ Cant. 5. 3.
† Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Jovin.
Quotidie communionem Eucharistiæ percipere non laudo, nec reprehendo. Omnibus Dominicis dicbus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Gennadius) lib. de Ec. Dogm. c. 53.
‖ Psal. 45. 7. Heb. 1. 9.

taſted the ſweetneſs thereof, ever after to deſire *often* to taſte thereof again. [c] *Becauſe of the ſavour of thy good Ointments, therefore do the Virgins love thee.* O [d] *taſte* therefore often and *ſee how good the Lord is*, ſaith *David*. This is the *Commandment of Chriſt* himſelf, *Do this in remembrance of me*; and in doing this, thou ſhalt ſhew thy ſelf beſt *mindful* and *thankful* for his death. *For as oft as ye ſhall eat this bread and drink this cup, ye ſhall ſhew the Lords death until he come.* And let this be the chief end whereunto both thy *receiving* and *living* tendeth: that thou maiſt be a holy *Chriſtian, zealous of good works, purged from ſin, to live ſoberly, righteouſly and godly in this preſent world*; that thou maiſt be *acceptable to God, profitable to thy brethren, and comfortable* unto thine own *ſoul*.

[c] Cant. 1. 3.

[d] Pſal. 34. 8.

Tit. 2. 12, 14.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety *in glorifying God in the time of ſickneſs, and when thou art called to* die *in the Lord.*

AS ſoon as thou perceiveſt thy ſelf to be viſited with any ſickneſs, meditate with thy ſelf:

1. That *miſery cometh not forth of the duſt; neither doth affliction ſpring out of the earth.* Sickneſs comes not by hap or chance (as the *Philiſtines* ſuppoſed that their *Mice* and *Emrods* came,) but from mans wickedneſs, which as *ſparkles breaketh*

Job 5. 6.

1 Sam. 6. 9.

eth out. *Man ſuffereth* (ſaith [a] *Jeremy*) *for his ſins, Fools* (ſaith [b] *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* As therefore *Solomon* adviſeth a man to carry himſelf towards an earthly Prince; *If the Spirit of him that ruleth, riſe up againſt thee, leave not thy place; for gentleneſs pacifieth great ſins:* ſo counſel I thee to deal with the *Prince* of *Princes*: If the ſpirit of him that ruleth heaven and earth, riſe up againſt thee, let not thy heart deſpair; for repentance pacifieth great ſins. And *whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.*

2. [c] *Shut* to thy Chamber *door*; [d] *Examine thine own heart upon thy bed*; [e] *ſearch and try thy ways.* Search as diligently for thy capital ſin, as [f] *Joſhua* did for *Achan*, till thou findeſt it. For albeit God, when he beginneth to chaſten his Children, hath reſpect to *all* their ſins: yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgment, for ſome *one* grievous ſin, wherein they have lived without Repentance.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the Judgement Seat of God, as a felon or murtherer, ſtanding at the Bar of an earthly Judge: and with grief and ſorrow of heart *confeſs* unto *God* all thy known ſins, eſpecially thy capital offences, where-

with

a Lam. 3. 39.
b Pſal. 107. 17.
Eccleſ. 10. 4.
2 Chron. 15. 4.
c Mat. 6. 6.
d Pſal. 4. 4.
e Lam. 3. 40.
f Joſhua 7. 16, &c.

with God is chiefly displeased. Lay them open, with all the circumstances of the *time*, *place*, and *manner* how they were committed, as may most serve to aggravate the *hainousness* of thy sins, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of heaven and earth, guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accus'd* and *judged* thy self: cast down thy self before the † *Footstool of* his *Throne of grace*: assuring thy self, that whatsoever the [a] *Kings* of *Israel* be, yet the *God* of *Israel* is a merciful God: And cry unto him from a penitent and faithful heart, for mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou maist do in these or the like words.

† Psal. 99. 5. Heb. 4. 16.

[a] 1 King. 20. 31.

A Prayer when one begins to be sick.

O Most righteous *Judge*, yet in JESUS CHRIST my gracious *Father*: I wretched sinner do here return unto thee (though driven with *pain* and *sickness*) like the *prodigal child* with *want* and *hunger*. I acknowledge that this sickness and pain comes not by blind *chance* or

or *fortune*, but by thy divine *providence*, and ſpecial *appointment*. It is the ſtroke of thy heavy hand, which my ſins have juſtly deſerved: and *the things that I feared, are now faln upon me.* Yet I do well perceive, that *in wrath thou remembreſt mercy*, when I conſider how many, and how hainous are my ſins, and how few and caſie are thy corrections. Thou mighteſt have ſtrucken me with ſome fearful and ſudden death, whereby I ſhould not have had either *time* or *ſpace* to have called upon thee for grace and mercy; and ſo I ſhould have periſhed in my ſins, and have been for ever condemned in hell.

Job 3. 25.

Hab. 3. 2.

But thou, O Lord, viſiteſt me with ſuch a fatherly chaſtiſement, as thou uſeſt to viſit thy deareſt Children whom thou beſt loveſt: giving me (by this ſickneſs) both warning and time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation, as any ſign of thy wrath or hatred; but as an aſſured *pledge*, and token of thy favour, and loving kindneſs, whereby thou doſt with thy temporal Judgments draw me to *judg of my ſelf*, and to repent of my wicked life, that I ſhould not be condemned with the godleſs and unrepentant world. For thy holy Word aſſures me, that *whom thou loveſt, thou thus chaſteneſt*: and that *thou ſcourgeſt every ſon that thou receiveſt. That if I endure thy chaſtening, thou offereſt thy ſelf unto me as unto a ſon: and that all that continue*

1 Cor. 11. 13.

Heb. 12. 6, 7, &c.

in

in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons; and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such fatherly and *profitable* ends, in inflicting upon me this sickness and correction!

I confess, Lord, that thou dost justly afflict my *Body* with sickness, for my *Soul* was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, *I acknowledge my wickedness, and mine iniquities are always in my sight.* Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custom! O, what a world of sin have I committed against thee, whilst thy long-sufferance expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the deserts of sinners, I beseech thee, O Father, for thy Son *Jesus Christ* his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which believe in him, *Have mercy upon me, according to the multitude of thy mercies; turn thy face away*

Psal. 51. 3.

Vel. 51. 1.

away from my sins, and blot out all mine, iniquities: * *Cast me not out of thy presence,* † *neither reward me according to my deserts:* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But *thou, O Lord, art the helper of the helpless; and in thee the fatherless findeth mercy:* for though my sins be exceeding great, yet thy mercy, O Lord far exceedeth them all: neither can I commit so many, as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious Blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me *. And seeing that of thy love thou didst lay down thy life for my ransom, when I was thine enemy: Oh save now the price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious *appearance* in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediatour, unto thy Father: for though there be nothing in me that can please him; yet I know that in thee, and for thy sake, he is *well pleased* with all whom thou accepteſt and loveſt. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and to procure to my self a more set-

* Verse 11.

† Psal. 28. 4.

Hos. 14. 3.

* Here name that sin which most troubleth thy conscience.

Mat. 3. 27.

led assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, which heretofore I have so lewdly and prophanely spent. And to the end, that I may the sooner and the easier be delivered from this pain and sickness, direct me O Lord, I beseech thee, by thy divine providence, to such a *Physician* and *helper*, as that (by thy *blessing* upon the means) I may recover my former health and welfare again. And good Lord, vouchsafe, that as thou hast sent this *sickness* unto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I *despair* not of the other: and that I may so renounce all confidence of help in my self, or in any other creature; that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every cross and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy *lay no more upon me*, than I shall

Eph. 5. 16.

Jam. 1. 17. Joh. 3. 27.

1 Cor. 10. 13.

I shall be *able to endure* and suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them: and that they may likewise see in me such a good example of *Patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them, with the like affliction or sickness. I know, O Lord, I have deserved to die; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this sickness to call for me out of this transitory life: I resign my self *into thy hands*, and holy pleasure; *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true *faith* and unfeigned *repentance*, she may be ready against the time that thou shalt call for her out of my sick and mortal body. O heavenly Father, who are the *hearer of prayers, hear thou in heaven this my prayer*; and in this extremity grant me these requests: not for

Psal. 31. 5.

Psal. 65. 2.
1 Kin. 8. 39.

for any worthiness that is in me, but for the *merits* of thy beloved Son *Jesus*, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name.* Joh. 16. 23. In his Name therefore, and in his own words, I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy Name*, &c.

Having thus reconciled thy self unto God in Christ;

1. Let thy next care be to *set thy House in order*, as *Isay* advised King *Ezechias*: Isa. 38. 1. making thy last *Will* and *Testament*, (if it be not already made) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before Witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithful *Friend*, in the *presence* of honest *Witnesses*.

2. But in making thy *Testament*, take a *Religious Divine's Advice*, how to bestow thy *Benevolence*; and some honest *Lawyer's* counsel, to continue it according to *Law*.

Dispatch this before thy sickness doth *increase*, and thy memory *decay*: lest otherwise thy *Testament* prove a *dotement*, and so be another Man's *fancy*, rather than thy *Will*.

3. To prevent many inconveniencies,

let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health-time*. It will neither put thee *farther* from thy goods, nor hasten thee *sooner* to thy Death: but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*; for when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy Journey towards God.

2. If thou hast Children, give to every one of them a Portion, according to thy *ability*, in thy life-time; that thy life may seem an *ease*, and not a *yoak* unto them; yet so give, as that thy Children may still be beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may thank *Death*, and not *thee* for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World, and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a man's *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late either

either been quite *concealed*, utterly *overthrown*, or by cavils and quirks of Law *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not be * *violated*; but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the *Day* of the *Resurrection*, will be a [a] *just Judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be * construed as it might come nearest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that do them, not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such wretched *examples* not so to † *marry* their minds to their Money; as that they will do no *good* with their *goods*, till Death divorceth them. Considering therefore the *shortness* of thine own life, and the *uncertainty* of *others just dealing* after thy death, in these *unjust days*: let me advise thee (whom God hath blessed with *ability* and an intent to do good) to become in thy *life time*, thine *own Administrator*: make thine *own hands* thine *Executors*, and thine *own eyes* thy *Over-seers*; cause thy *Lanthorn* to give her light before *thee*, and not behind *thee*: give *God* the *glory*, and thou shalt receive of him in [a] *due time* the [b] *reward*, which of his grace and mercy he hath promised to thy *good works*.

* Gal. 3. 15. Heb. 9. 17.
a 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 15. 1 Cor. 4. 5.
* Voluntas testatoris magis inspicienda est quam verba. l. cum virum sect. fin. C. de fidei, cum ff. ad leg. Fal. l. si ff. ad Treb. l. ubi sect. te rogo.
† Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam. Aug. Felix quem faciunt aliena pericula cautum.
a Gal. 6. 9.
b Mat. 10. 42. Mar. 9. 41. Mat. 25. 34. &c. Luk. 14. 14. & 18. 22. 1 Cor. 15. 58 Rev. 14. 13.

4. Having thus set thy *House* and *Soul* in order (if the [c] determined number of thy days be not expired) God will either have mercy upon thee, and say, [d] *Spare him* (O killing Malady) *that he go not down into the pit, for I have received a reconciliation:* Or else, his *Fatherly providence* will direct thee to such a *Physician*, and to such [e] *means*, as that by his *blessing* upon their *endeavours* thou shalt *recover*, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *Sorcerers*, *Wizards*, *Charmers*, or *Inchanters* for help: for this were to leave the *God of Israel*, and to go to [*] *Baal-zebub* the *God of Ekron* for help, as did wicked *Ahaziah*, and to break thy Vow which thou hast made with the blessed *Trinity* in thy Baptism: and be sure that God will never give a Blessing by those means which he hath accursed, but if he permit *Satan* to *cure thy Body*, fear lest it tend to the *damnation* of thy *Soul*. Thou art [†] tried, beware.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did; of whom it is said, that *he sought not to the Lord in his Disease, but to the Physician:* which is a kind of Idolatry, that will increase the Lord's anger, and make the Physick received uneffectual. Use therefore the Physician as God's *Instrument*, and *Physick* as God's *means*. And seeing it is not lawful without Prayer to use

[c] Job 14. 5.
[d] Job 33. 24.
[e] 2 Kin. 20. 7. 2 Kin. 5. 7, 8, 10. Joh. 9. 7.
[*] 2 King. 1. 2, 3.
Lev. 20. 6. Deut. 18. 10. &c.
[†] Deut. 13. 3.
2 Chron. 16. 12.

use ordinary food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words. Jer. 8. 22.

A Prayer before taking of Physick.

O Merciful Father, who art the *Lord of health*, and of *sickness*, of *life*, and of *death*; who *killest*, and *makest alive*; who *bringest down to the grave, and raisest up again*: I come unto thee, as the only *Physician*, who canst cure my *Soul* from *sin*, and my *Body* from *sickness*. I desire neither life nor death, but refer my self to thy most holy will. For, *though we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gather'd up again*: yet hath thy gracious providence (whilst life remaineth) *appointed means* which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy blessing upon thine own *means*, to the *curing* of their sickness, and restitution of their health. And now O Lord, in this my necessity, I have according to thine Ordinance, sent for thy Servant (the *Physician*) who hath prepared for me this *Physick*, which I receive as *means sent* from thy fatherly *hand*: I beseech thee therefore, that as by thy blessing on a *lump of dry Figs*, thou didst heal *Ezekiah*'s sore, that he recovered; and by *seven times washing* in the 1 Sam. 2. 6. 2 Sam. 14. 14. Isa. 38. 21.

2 Kings 5. 14. river of *Jordan*, didst cleanse *Naaman* the *Syrian* of his Leprosie, and didst restore the man that was *blind* from his birth, by

Joh. 9. 6, 7. *anointing his Eyes with Clay and Spittle*, and sending him to wash in the *Pool of Siloam*; and by touching the hand of *Peter's Wives Mother*, didst cure her of her

Mat. 8. 15. Fever; and didst restore the Woman

Mat. 9. 20, &c. that *touched the hem of thy Garment, from her bloody issue*: So it would please thee of thine infinite goodness and mercy, to *sanctifie* this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my *sickness* and *pain*, and restore me to *health* and *strength* again. But if the *number* of those days which thou hast

Job 14. 5. *appointed* for me, to live in this Vale of misery, be at an end; and that thou hast sent this sickness as thy Messenger, to call me out of this mortal life, then Lord, *let thy blessed will be done*; for I submit my will to thy most holy pleasure. Only I beseech thee, increase my *faith* and *patience*, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist me with thy *holy Spirit*, that I may willingly and chearfully resign up my *Soul* (the *price* of thine *own Blood*) into thy most *gracious hands* and *custody*. Grant this, O Father, for *Jesus Christ* his sake, to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore. *Amen.*

Medita-

Meditations for the sick.

WHilst thy [illegible] remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children. Those are [illegible].

1. That by afflictions God may not only * correct our sins past, but also work in us a deeper loathing of our natural corruption; and so prevent us from falling into many other sins, which otherwise we would commit: Like a good *Father*, who suffers his tender *Babe* to scorch his finger in a candle, that he may the rather learn to beware of falling into a *greater fire*. So that the *Child of God* may say with *David*, [a] *It is good for me that I have been afflicted, that I may learn thy statutes*, for [b] *before I was afflicted I went astray, but now I keep thy word*. And indeed (saith St. *Paul*) [c] *We are chastned of the Lord, because we should not be condemned with the world*. With one Cross God maketh *two* Cures; the *chastisement* of sins past, and the *prevention* of sin to come. For though the eternal *punishment* of sin (as it proceedeth from Justice) is fully pardoned in the *Sacrifice* of Christ, yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sin: for this proceedeth *only* from the love of God, for our good. And this is the reason that when *Nathan* told *David*, from the Lord, *that his sins were forgiven*, yet that the

* Deus suos peruult ut emendet. Hier. Com. in Esa. 1. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. serm. 3. in divites.

a Psal. 119. 71.

b Psal. 119. 67.

c 1 Cor. 11. 32.

the [a] *Sword* (of *Chastisement*) *should not depart from his house*, and that [b] *his Child should surely die*. For God, like a skilful Physician, seeing the *Soul* to be *poysoned* with the *setling* of sin; and knowing that the *reigning* of the *flesh* will prove the *ruine* of the *Spirit*, ministreth the bitter Pill of affliction, whereby the *reliques* of sin are purged, and the *Soul* more soundly cured; the *Flesh* is subdued, and the *Spirit* is sanctified. Oh the [illegible] of sin, which causeth God to *chasten* so *severely* his Children, whom otherwise he loveth so dearly.

a 2 Sam. 12. 10.
b Verse 14.

2. God sendeth affliction, to seal unto us our *Adoption*: *for every Child whom God loveth, he correcteth*: *And he is a Bastard, that is not corrected*. Yea, it is a sure note, that where God *seeth* sin and *smites* not, there he *detests* and *loves* not. Therefore it is said, that he * suffered the wicked sons of *Eli* to *continue in their sins without correction, because the Lord would slay them*. On the [a] other side, there is no *surer* token of God's *fatherly love* and *care*, than to be corrected with some *Cross*, as oft as we commit any sinful *crime*. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest *Corn* is cleannest fanned, the finest *Gold* is oftest tryed, and the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

Heb. 12. 6, 7, 8.

* Ad mala servantur non moritura mali.
1 Sam. 2. 25.
a Namque favor nimius non est favor, ira sed ingens. At favor in magno sæpe dolore latet Basil. Antho sacr.

3. God sendeth affliction, to *wean* our hearts from too much loving this *world* and worldly vanities; and to cause us the more

more earneſtly to deſire and long for * *Eternal Life*. For as the Children of *Iſrael* (had they not been ill intreated in *Egypt*) would never have been ſo willing to go towards *Canaan*: ſo (were it not for the croſſes and afflictions of this life) God's Children would not ſo heartily long and willingly deſire for the Kingdom of *Heaven*. For, we ſee many *Epicures* that would be content to forego Heaven, on condition that they might ſtill enjoy their earthly pleaſures; and (having never taſted the joys of a better) how loth are they to depart this life? whereas the Apoſtle (that ſaw * Heavens glory) tells us, that there is no more compariſon betwixt the *joys of eternal life*, and the *pleaſures of this world*, than there is betwixt the *filthieſt dung* and the *pleaſanteſt meat*; or betwixt the ſtinkingeſt † *Dunghill*, and the faireſt *Bed-chamber*. As therefore a loving Nurſe puts *Wormwood* or *Muſtard* on the Breaſt, to make the Child the rather to forſake the Dug: ſo God mixeth ſometimes * affliction with the pleaſures and proſperity of this life, leſt (like the Children of this generation) they ſhould forget God, and fall into too much love of this preſent evil world; and ſo by *riches* grow proud; by *Fame* inſolent; by *liberty* wanton; *and* †*ſpurn with their heel againſt the Lord, when they wax fat*. For if God's Children love the world ſo well when (like a curſt *Stepmother*) ſhe miſu-

* Crebris tribulationibus Eccleſiam ſuam Dominus exercet: nè ſi cuncta temporalia fortè proſperè currant; incolatu præſentis exilii delectata, minùs cœleſtem patriam ſuſpiret. Beda in Cant. Mundanus affectus præſentia amat, temporalia cumulat, ſpiritualia negligit, & cum totus ſe ſpargit in iſtis, nil poteſt amare de ſuperniis. Juſtin. Patriarch. de diſc. monaſt. cap. 4.

* 2 Cor. 12. 4.

† Phil. 3. 8.

* Ne ſancti viri aliquâ elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. Euch. in 1. Reg. † Deut. 32. 15.

seth and strikes us, how should we love this *Harlot*, if she *smiled* upon us, and *stroaked* us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) *embitter* with *crosses* the pleasures of this life to his Children, that (finding in this earthly state no *true* and *permanent joys*) they might sigh and long for *eternal life*, where *firm* and *everlasting joys* are only to be found.

4. By affliction and sickness God exerciseth his *Children*, and the Graces which he bestoweth upon them. He refineth and tryeth their *faith*, as the *Goldsmith* doth his *Gold* in the † Furnace, to make it shine more glistering and bright; he stirreth us up to *pray* more diligently and zealously, and proveth what *patience* we have learned all this while in his ‡ *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*: which without this Tryal, would *rust* like Iron unexercised, or *corrupt* like standing *waters*, that either have no *current*, or else are not [a] *poured from Vessel to Vessel*; *whose taste remaineth, and whose scent is not changed.* And rather than a man should keep still the *scent* of his corrupt nature to *damnation*; who would not wish to be *changed* from state to state, by crosses and sickness, to *salvation*? For as the *Camomile* which is *trodden* groweth best, and smelleth most fragrant; and as the *fish* is *sweetest* that lives in the *saltest* waters, so those *Souls* are

† 1 Pet. 1. 7. Ut igne purgati & ab admixtione vitiorum carnalium defecati, splendeant examinatæ innocentiæ claritate. Hilar. in Psal. 95.

‡ Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur: delicata jactatio est, cùm periculum non est: conflictatio in adversis, probatio est veritatis. Cypr. Serm. 4. de Im.

[a] Jer. 48. 11.

are moſt precious unto Chriſt, who are moſt exerciſed and afflicted with his *Croſs*.

5. God ſendeth afflictions to demonſtrate unto the world, the *trueneſs* of his Childrens love and ſervice. Every *Hypocrite* will ſerve God whilſt he *proſpereth* and *bleſſeth* him, as the *Devil* falſly accuſed *Job* to have done; but who (ſave his loving Child) will love and ſerve him in *adverſity*, when God ſeemeth to be *angry* and *diſpleaſed* with him? yea, and cleave unto him moſt inſeparably, when he ſeemeth (with the *greateſt frown* and *diſgrace*) to reject a man, and to caſt him out of his favour? yea, when he ſeemeth to *wound* and *kill* as an enemy: yea, then to ſay with *Job: Though thou Lord kill me, yet will I put my truſt in thee.* The loving and the ſerving of God, and truſting in his mercy in the time of our *correction* and *miſery*, is the *trueſt note* of an unfeigned *Child and Servant of the Lord.* Job 1. 9, 10. Job 13. 15.

6. Sanctified affliction is a ſingular help to *further* our *true Converſion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (ſaith the Lord) *they will ſeek me diligently.* *Egypts* burthens made [a] *Iſrael cry* unto God. [b] *Davids* troubles made him *pray*. [c] *Hezekiah's* ſickneſs made him *weep*, and miſery drove the [d] *Prodigal Child* to return and ſue for his Fathers grace and mercy. Yea, we read of many in the *Goſpel*, that by *ſickneſſes* and *afflictions* were driven to come unto Chriſt, who, if they had had *health* Hoſ. 5. 15.

a Exod. 2. 7.
b Pſal. 86. 7.
c Iſa. 38. 3, 5.
d Luk. 15. 16, &c.

health and *prosperity*, as others, would have (like others) neglected or contemn'd their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark of Noah*, the higher it was tossed with the *Flood*, the nearer it mounted towards *Heaven*: so the *sanctified Soul*, the more it is exercised with *affliction*, the nearer it is lifted towards God. O *blessed* is that *Cross* that draweth a sinner to * come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endless mercy! Oh *blessed*, ever *blessed* be that *Christ*, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery.

* Deus non delectatur pœnis nostris, sed confessionem quærit erroris. Alb. in Psalm 4 Pœnitent.

7. Affliction worketh in us *pity* and *compassion* towards our *fellow brethren* that be in distress and misery; whereby we learn to have a *fellow-feeling* of their Calamities, and to condole their estate, *as if we suffer'd with them.* And for this cause Christ himself would suffer, and *be tempted in all things like unto us* (sin only excepted) *that he might be a merciful High Priest, touched with the feeling of our infirmities.* For none can so heartily bemoan the misery of another, as he who first suffered *himself* the same affliction. Hereupon a Sinner in misery may boldly say unto *Christ*.

Heb. 1. 2.

Heb 4. 15. & 2. 18. & 5. 8, 9.

Non ignare mali, miseris succurito Christe.
Our frailty sith (O Christ) thou didst perceive,
Condole our state, who still in frailty cleave.

8. God

8. God uſeth our ſickneſſes and afflictions, as means and examples both to **manifeſt* unto others the *faith* and *vertues* which he hath beſtowed upon us, as alſo to *ſtrengthen thoſe* who have not received ſo great a *meaſure of Faith* as we. For there can be no greater encouragement to a weak *Chriſtian*, than to behold a *true* Profeſſor (in the *extremeſt* ſickneſs of his *Body*) ſupported with *greater* patience and conſolation in his *Soul*. And the comfortable and bleſſed departure of ſuch a man will arm him againſt the fear of death, and aſſure him that *the hope of the godly is a far more precious thing than that fleſh and blood can underſtand, or mortal eyes behold in this vale of miſery*. And were it not that we did ſee many of thoſe whom we know to be the undoubted Children of God, to have endured ſuch afflictions and calamities before us; the greatneſs of the miſeries and croſſes which oft times we endure, would make us doubt whether we be the Children of God or no. And to this purpoſe St. *James* ſaith, *God made Job and the Prophets an example of ſuffering adverſity, and of long patience.*

* Sinit Deus juſtum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifeſtámque faciat. Dam. l. 2. de Orth. cap. 29.

9. By [a] afflictions God makes us conformable to the *Image* of *Chriſt* his Son, who being the [b] *Captain of our Salvation*, was *made perfect through ſufferings*. And therefore he firſt bare the *Croſs* in *ſhame*, before he was [c] *crowned* with *glory*; and did

[a] Rom. 8. 18. 1 Pet. 4. 14.
[b] Heb. 2. 10.
[c] Heb. 2. 7.

didst first taste [d] *gall*, before he did eat the [e] *honey-comb*: and was first *derided*, *King of the Jews*, by the Souldiers in the *High-Priests Hall*, before he was *saluted* [f] *King of Glory*, by the Angels in his *Fathers Court*. And the more lively our *Heavenly Father* shall perceive the *Image* of his *natural Son* to appear in us, the better he will love us; and when we have, for a time, born his *likeness* in his *sufferings*, and * *fought* and † *overcome*, we shall be crowned by *Christ*; and with *Christ* sit on his Throne, and of *Christ* receive the * *precious white stone* and *Morning Star*, that shall make us [g] *shine* like *Christ* for ever in his *Glory*.

10. Lastly, That the godly may be humbled in respect of their own state and misery; and God glorified by delivering them out of their Troubles and Afflictions, when they call upon him for his help and succour. For though there be no man so pure, but if the Lord will *straitly* [a] *mark iniquities*, he shall find in him just cause to punish him for his sin: yet the Lord in mercy doth * not *always* in the affliction of his Children, respect *their sins*, but sometimes layeth afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, That *the man was not born blind for his own or his Parents sin: but that the work of God should be shewed on him.* So he told them likewise, that *Lazarus's sickness was not unto the death*, but *for the glory*

[d] Mat. 27. 34.
[e] Luk. 24. 42. Favos post mella gustavit. Ter. lib. de Coron. milit. cap. 24.
[f] Psal. 24. 7.
* 2 Tim. 4. 7. 8.
† Rev. 3. 21.
* Rev. 2. 17.
[g] Phil. 3. 21. Ideo tentantur Sancti, ut ipsi se agnoscant. Primâ. Esse se magnarum virium homo crederet, si nullam unquam carendem vitium defectum sentiret. Greg. l. 2. Moral. Job.
[a] Psal. 130. 3.
* In his quæ patimur, nullum contra Deum murmur cordi nostro subrepat: quia ad quid hoc Creator noster operetur, ignotum est. Greg. Epist. 31.
John 9. 3.
John. 11. 4.

glory of God. O the unſpeakable goodneſs of *God*, which turneth thoſe afflictions, which are the *ſhame* and *puniſhment* due to our ſins, to be the ſubject of his *honour* and *glory*.

Theſe are the bleſſed and profitable *ends*, wherefore God ſendeth ſickneſs and affliction upon his Children; whereby it may plainly appear that *afflictions* are not *ſigns* either of *Gods hatred*, or of *our reprobation*; but rather *tokens* and *pledges* of his *fatherly love* unto his Children, whom he loveth, and therefore *chaſteneth* them in this life, where upon repentance, there remains hope of *pardon*; rather than to refer the puniſhment to that *life*, where there is no hope of *pardon* nor end of *puniſhment*. For this cauſe, the Chriſtians in the * *Primitive Church*, were wont to give God *great thanks*, for afflicting them in this *life*. So the Apoſtles *rejoiced, that they were counted worthy to ſuffer for Chriſt's Name*, *Act.* 5. 41. And the *Chriſtian Hebrews ſuffered with joy the ſpoiling of their goods, knowing that they had in Heaven a better, and an enduring ſubſtance*, Heb. 10. 34. And in reſpect of thoſe *holy Ends*, the Apoſtle ſaith, [a] *That though no affliction for the preſent ſeemeth joyous, but grievous*; yet, *afterwards it bringeth the quiet fruit of righteouſneſs to them who are thereby exerciſed.* Pray therefore heartily, that as God hath ſent unto thee this ſickneſs; ſo it would pleaſe him to come *himſelf* unto

Malum pati malum non eſt: malum facere malum eſt Chryſ. de Prod. Iud.

* Cum vexamur ac premimur, tum maximas gratias agimus indulgentiſſimo Patri, quod corruptelam noſtram non patitur longius procedere, ſed plagis ac verberibus emendat. Lact. lib. 5. Cap. 23.

[a] Heb. 12. 11.

unto thee, with thy ſickneſs; by teaching thee to make thoſe *ſanctified uſes* of it, for which he hath inflicted the ſame upon thee.

Meditations for one that is recovered from Sickneſs.

IF God hath of his mercy *heard* thy *Prayers*, and reſtored thee to thy *health* again, conſider with thy ſelf.

1. That thou haſt now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newneſs of life*. Let thy ſin dye with thy *ſickneſs*: but live thou by grace to *holineſs*.

2. Be not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelf, that thou haſt eſcaped *Death*; but think rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*; that thou mayſt both amend thy life, and put thy ſelf in a better readineſs againſt the time that he ſhall call for thee without *further delay*, out of this world. For though thou haſt eſcaped this, it may be thou ſhalt not eſcape the *next* ſickneſs.

3. Conſider how fearful a reckoning thou hadſt made before the *Judgment-ſeat of Chriſt*, by this time, if thou hadſt died of this *Sickneſs*: ſpend therefore the time that remains, ſo, as that thou

thou maiſt be able to make a more *chearful account* of thy life, when it muſt be expired *indeed.*

4. Put not far off the *day of Death*, thou knoweſt not for all this how near it is at hand; and being ſo fairly *warned, be wiſer.* For if thou be taken unprovided the next time, thy *excuſe* will be *leſs*, and thy *Judgment greater.*

5. Remember that thou haſt vowed *amendment* and *newneſs of life.* Thou haſt *vowed a vow unto God, defer not to pay it, for he delighteth not in fools; pay therefore that thou haſt vowed.* The unclean Spirit is caſt out; O let him not re-enter with *ſeven worſe than himſelf.* Thou haſt *ſighed* out the groans of *Contrition*, thou haſt wept the tears of *Repentance*; thou art *waſhed* in the *Pool of Bethesda*, ſtreaming with five bloody Wounds, nor of a [a] *troubling Angel*, but *of the* [b] *Angel of Gods preſence, troubled* with the wrath due to thy ſins; who deſcended into Hell, to reſtore thee to ſaving health, and Heaven, *Return not* [c] *now, with the Dog, to thine own vomit*, nor like the *waſhed Sow, to wallow again in the mire* of thy former ſins and uncleanneſs; leſt [d] *being intangled and overcome again with the filthineſs of ſin* (which now thou haſt eſcaped) thy *latter end prove worſe than thy firſt beginning. Twice* therefore doth our Saviour Chriſt give the ſame *cautionary* warning to *healed Sinners.* Firſt to the Man cured of

Eccle. 5. 4.

Mat. 12. 45.

a Joh. 5. 4.
b Iſa. 63. 9.

c 2 Pet. 2. 22.

d Verſe 20.

John 5. 14. of his 38 years disease; *Behold thou art made whole, sin no more, lest a worse thing fall upon thee.* Secondly, to the woman taken in adultery; John 8. 11. *Neither do I condemn thee: Go thy way and sin no more.* Teaching us, how dangerous a thing it is, to *relapse* and *fall again* into the former *Excess of riot.* * Pet. 4. 4. Take heed therefore unto thy ways; and pray for grace, that *thou mayst apply thy heart unto wisdom*, during that *small number* of days which yet remain behind. And for thy present mercy and health received, imitate the *thankful Leper*, and return unto God this, or the like Thanksgiving. Psal. 90. 12.

A Thanksgiving to be said of one that is recovered from Sickness.

O Gracious and merciful Father, who art the Lord of Health and Sickness, of Life and of Death: *who killest, and makest alive; who bringest down to the Grave, and raisest up again*; who art the only preserver of all those that trust in thee, I thy poor and unworthy Servant, having now (by experience of my painful sickness) felt the *grievousness* of misery due unto *sin*, and the greatness of thy mercy in forgiving *sinners*, and perceiving with what a fatherly compassion thou hast heard my Prayers, and restored me to my health and strength again; do here (upon the bended knees of my heart) return (with the *thankful Leper*) to acknowledge thee *alone* to be the God 1 Sam. 2. 6.

of

of my health and salvation: and to give thee the praise and glory for my strength and deliverance out of that grievous Disease and Malady: and for thus turning my *mourning* into mirth, my *sickness* into health, and my *death* into life. My sins deserved punishment, and thou hast corrected me, but *hast not given me over unto death.* * *I looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me, for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption; and when I found no help in my self, nor in any other creature (saying, I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the World) then didst thou restore me to health again, and gavest life unto me; I found thee, O Lord, ready to save me.*

* Isa. 38. 9, &c.

And now, Lord, I confess, that I can never yield unto thee such a *measure* of thanks, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with *acceptable works*) O that I could with *Mary Magdalen* testifie the love and thankfulness of my heart, with *abounding tears!* O, what shall I be able to render unto thee, O Lord, *for all these benefits which thou bestowedst upon my Soul!* Surely; as in my *Sickness*, when I had nothing else

else to give unto thee, I offered Christ and his *merits* unto thee as a *Ransom* for my sins; so being now restored by thy Grace unto my health and strength, and having no better thing to
Rom. 12. 1. give; behold, O Lord, I do here offer up my self unto thee, beseeching thee so to assist me with thy *Holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord forgive me my former follies and unthankfulness, that I was no more careful to love thee, according to *thy goodness*, nor to serve thee, according to thy *will*; nor to obey thee, according to thy *Commandments*; nor to thank thee, according to thy *benefits*. And seeing thou knowest that of *my self I am not sufficient so much as to think a good thought* (much less to do that which is good and acceptable in thy sight;) assist me with thy grace and holy Spirit, that I may (in my *prosperity*) as devoutly spend my health in thy service, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring me to my *health*, or those *Vows* and *Promises* which I have made unto thee in my *sickness*. With my *new* health, renew in me, O Lord, a *right* Spirit: which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater de

deteſtation of all ſins (which were the cauſes of thy anger, and my *ſickneſs*) and increaſe my *Faith* in Jeſus Chriſt, who is the Author of my *health* and *ſalvation*. *Let thy good Spirit lead me in the way that I ſhould walk; and teach me to deny all ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this world*, that others by my example may think better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite and ſmall remnant of days, which cannot long continue; *Teach me, O my God, ſo to number my days, that I may apply my heart to that ſpiritual wiſdom which directeth to ſalvation*. And to this end make me more zealous than I have been in *Religion*, more devout in *prayer*, more fervent in *ſpirit*, more careful to hear and profit by the preaching of thy *Goſpel*, more helpful to my poor *Brethren*, more watchful over my *ways*, more faithful in my *calling*, and every way more abundant in all *good works*. Let me (in the joyful time of *proſperity*) fear the evil day of *affliction*; in the time of *health*, think on *ſickneſs*; in the time of *ſickneſs*, make my ſelf ready for *death*; and when *death* approacheth, prepare my ſelf for *Judgment*. Let my *whole life* be an *expreſſing* thankfulneſs unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thouſand thouſands*

Tit. 2. 12.

Pſal. 90. 12.

Rev. 5. 12. &c. *ſands of Angels, the four Beaſts, and twenty four Elders, and all the creatures in Heaven, and on the Earth, acknowledge to be due unto thee, O Father, which ſitteſt upon the Throne, and to the Lamb, thy Son,* who ſitteſt at thy right hand, and to the *holy Spirit,* which proceedeth from both; the holy *Trinity* of perſons in *unity* of ſubſtance; *all praiſe, honour, glory, and power,* from this time forth and for evermore. *Amen.*

Meditations for one that is like to die.

IF thy Sickneſs be like to encreaſe unto Death, then meditate on three things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* Death will free thee. Thirdly, what *good* Death will bring unto thee.

Firſt, Concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *body*, but as a *Medicine* to cure thy *ſoul*, by drawing thee (who art *ſick* in ſin) to come by Repentance unto Mat. 9. 12. *Chriſt* (thy *Phyſician*) to have thy *Soul healed*

2. That the ſoreſt ſickneſs, or *painfulleſt* Diſeaſe which thou canſt endure, is *nothing*, if it be compared to *thoſe dolours* and *pains* which *Jeſus Chriſt* thy Saviour hath ſuffered for thee: when in [a] a *bloody ſweat*, he endured the [b] *wrath* of God, the *pains* of [c] *hell*, and a [d] *curſed* death which was due to thy ſins. Juſtly therefore

[a] Luk. 22. 44.
[b] Pſal. 88. 7. Iſa. 53. 6.
[c] Pſal. 18. 5.
[d] Heb. 5. 7.

may

may he uſe thoſe words of *Jeremy*, *Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured ſo much for thy *redemption*, and wilt not thou a *ſinful man* endure a little ſickneſs for his *pleaſure*; eſpecially when it is for *thy good*?

Gal. 3. 13. Lam. 1. 12. Dum legimus vel audimus quot & quantos ille ſine culpa ſuſtinuit, intelligamus nos peccatores omnia debere libenter ſuſtinere. Theod. ad 5. Cap. in Rom.

3. That when thy ſickneſs and diſeaſe is at the *extreameſt*, yet it is *leſs* and *eaſier* than thy ſins have deſerved. Let thine *own* Conſcience judge whether thou haſt not deſerved worſe than all that thou doſt ſuffer.

Murmur not therefore, but conſidering thy *manifold* and *grievous ſins*, thank God that thou art not plagued with far more grievous *puniſhments*. Think how *willingly* the damned in Hell would endure the *extreameſt* pains a thouſand years, on condition that they had but the hope to be ſaved, and (after ſo many years) to be eaſed of their eternal torments. And ſeeing that it is his mercy that thou art not rather *conſumed* than *corrected*; how canſt thou but bear patiently his *temporal* correction, ſeeing the end is to ſave thee from *eternal* damnation?

Lam. 3. 22.

1 Cor. 11. 32.

4. That nothing cometh to paſs in this caſe unto thee, but ſuch as ordinarily befel to others thy Brethren; who (being the *beloved* and *undoubted ſervants* of God when they lived on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt

Heb. 11.

1 Pet. 5. 2.

Christ in Heaven: as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the *like burthen*; but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sickness and pain, either by *restitution* to thy former health, with *Job*; or (which is far better) by being received to heavenly *rest*, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of *thine Enemy*, to be punished and disgraced; but (being thy loving *Father*) he corrected thee with his own merciful hand. When *David* had his *wish*, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *Let us fall into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *Affliction seemeth joyous for the present*) we know nothing cometh but what is *good?* The consideration hereof made *David* to endure *Shemie*'s cursed railing with greater patience, and to correct himself another time for his impatiency; *I should not have opened my mouth, because thou didst it:* and *Job*, to reprove the *unadvised* speech of his Wife! *Thou speakest like a foolish*

2 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9, 10.

Psal. 39. 9.

Job 2. 10.

foolish Woman; What? shall we receive good at the hand of God, and not receive evil? And though the *Cup of Gods wrath* due to our sins, was such a horror to our Saviour's *humane* nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himself to drink it to the very *dregs* thereof. Nothing will more arm thee with *patience* in thy sickness, than to see that it cometh from the *hand* of thy heavenly *Father*, who would never send it, but that he sees it to be unto thee both *needful* and *profitable*.

Job 2. 10.

Mat. 26. 39.

Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corruptible Body*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sin, and born in the *blood* of filthiness: a living *Prison* of thy Soul, a lively *instrument* of sin, a very *sack* of stinking dung: the *excrements* of whose Nostrils, Ears, Pores, and other passages (duly considered) will seem more loathsome than the uncleanest sink or vault. Insomuch that whereas *Trees* and *Plants* bring forth Leaves, Flowers, Fruits, and sweet smells; *man's* body brings forth naturally nothing but *Lice*, *Worms*, *Rottenness* and *filthy stinks*. His *affections* are altogether *corrupted*: and the *imaginations of his heart are only evil continually*. Hence it is that the *ungodly* is not satisfied with

Psal. 14. 1. Gen. 6. 5.

Prophaneness, nor the *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *precisenes*, nor the *malicious* with *revenge*, nor the *leacherous* with *uncleanness*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. New *passions* and *fashions* do daily grow: new *Fears* and *Afflictions* do still arise; here *Wrath* lies in wait, there *Vain-glory* vexeth: here *pride* lifts up, there *disgrace* casts down; and every one waiteth who shall arise in the *ruine* of another. Now a Man is privily *stung* with *Backbiters* like fiery *Serpents*: anon he is in danger to be *openly devoured* of his *enemies*, like *Daniel*s *Lyons*. And a godly man, where ere he liveth, shall ever be vexed (like *Lot*) with *Sodoms* uncleanness.

2. Death brings unto the godly an end of *sinning*, and of all the miseries which are due unto sin: so that after Death *there shall be no more sorrow, nor crying; neither shall there be any more pain, for God shall wipe away all tears from their eyes*. Yea, by death we are separated from the *company* of wicked Men, and God *taketh away merciful and righteous men from the evil to come*. So he dealt with *Josiah*: *I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place*. And God *hides them for a while in the grave, until the indignation pass over*. So that as *Paradise* is the *Haven* of the *souls joy*; so the *Grave* may *be* termed the *Haven* of the *bodies rest*.

a Rom. 6. 7. Rev. 21. 4.

Isa. 57. 1.

2 Kin. 22. 20.

Isa. 26. 20.

3. Where-

3. Whereas this wicked body lives in a world of *wickedness*, so that the *poor* soul cannot look out at the *Eye*, and not be *infected*; nor hear by the *Ear*, and not be distracted; nor smell at the *Nostrils*, and not be *tainted*; nor taste with the *Tongue*, and not be *allured*; nor touch by the *Hand*, and not be *defiled*; and every sense upon every temptation is ready to *betray* the Soul; by death the soul shall be delivered from this *Thraldom*, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 *Cor.* 15. 53. *O blessed*, thrice blessed be that death in the *Lord*, which delivers us out of so evil a world, and freeth us from such a *body* of bondage and corruption!

The third sort of Meditations are, to consider what good death will bring unto thee.

1. DEATH bringeth the godly Man's *Soul* to enjoy an *immediate Communion* with the *blessed Trinity* in everlasting *bliss* and *glory*.

2. It translates the Soul from the *miseries* of this world, the *contagion* of sin, and *society* of Sinners, to the *City of the living God, the Celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-born, which are written in Heaven, and to God the Judge of all, and to the souls of just Men made perfect, and to Jesus the Mediator of the new Covenant.* Heb. 12. 22, 23, 24.

3. Death putteth the Soul into the a-

actual and full *possession* of all the *inheritance* and happiness which Christ hath either *promised* unto thee in his *Word*, or purchased for thee by his *blood*.

This is the good and happiness whereunto a blessed death will bring thee. And what truly *Religious Christian* that is young, would not wish himself *old*, that his appointed time might the sooner approach to enter into this celestial Paradise; where thou maist exchange thy *Brass* for *Gold*, thy *Vanity* for *Felicity*, thy *Vileness* for *Honour*, thy *Bondage* for *Freedom*, thy *Lease* for an *Inheritance*, and thy *mortal State* for an *immortal Life*? He that doth not daily desire this blessedness *above all things*, of all others he is less worthy to enjoy it.

If [a] *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Plato*'s Book of the Immortality of the Soul) did voluntarily, the one *break his neck*, the other *run* upon his *Sword*, that they might the sooner (as they thought) have enjoyed *those joys*: what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner* out of *God's own Book*) not to be willing to enter into these heavenly Joys? especially, when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine own happiness or salvation, when the time of thy departing draweth near; that *time*, I say, and manner of Death, which God in his unchangeable Counsel hath appointed, and determined before

[a] Plut. in vit. Cat. Cic. Tus. quæst. l. 1. Vel de præcipiti venias in Tartara saxo, ut qui Socraticum de nece legit opus. Ovid. in Ibin.

Mat. 25. 21.

fore thou wast born; yield and surrender up (*willingly* and *chearfully*) thy Soul into the merciful hands of *Jesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his wife, ascended from the *Altar up to heaven in the flame of the Sacrifice*, so endeavour thou, that thy spirit in the sight of thy friends, may from the *Altar* of a *contrite heart*, ascend up to Heaven, in the sweet perfume of this or the like *spiritual Sacrifice of Prayer*. Judg. 13. 19. 20.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art [a] the *Lord God of the spirits of all flesh*, and *hast made us these souls*, and hast [b] appointed us the time, as to come into this world, so (having finished our [c] *course*) to go out of the same: the [d] *number* of my days which thou hast [e] *determined*, are now expired, and I am come to the utmost bounds which thou hast appointed, *beyond which I cannot pass*. I know (O Lord) that if *thou entereſt into Judgment, no flesh can be justified in thy sight*: And I (O Lord) of all others should appear most impure and unjust; for I have not *fought that good fight* for the defence of thy *faith* and *Religion*, with that *zeal* and *constancy* that I should: but for fear of displeasing the World, I have *given way* unto *sins* and *errours*; and for desire to please my *flesh*,

a Num. 16. 22. Num. 27. 16.
b Jer. 38. 16. Act. 17. 25. 26.
c 2 Tim. 4. 7.
d Psal. 90. 12.
e Job 14. 5. 14. & 16. Luk. 22. 53.
Psal. 143. 2.
2 Tim. 4. 7.

I have broken all thy Commandments, in *thought, word,* and *deed*; so that *my sins have taken such hold on me, that I am not able to look up,* and *they are more in number than the hairs of my head.* † *If thou wilt strictly mark mine iniquities; O Lord, who shall I stand?* * *If thou weighest me in the ballance, I shall be found too light.* For I am void of all righteousness, that might merit thy mercy; and *loaded* with all iniquities that most justly deserve thy heaviest wrath. But O my Lord, and my God, for *Jesus Christ* thy Sons sake, *in whom only thou art well pleased* with all penitent and believing sinners; take pity and compassion upon me, who am the *chief of sinners.* Blot out all my sins out of thy * remembrance, and *wash away* all my transgressions out of thy sight, with the *precious blood* of thy Son, which I believe that he (as an undefiled *Lamb*) hath shed for the cleansing of my sins. In this faith I lived; in this faith I dye: believing that *Jesus Christ died for my sins, and rose again for my justification.* And seeing that he hath endured that Death, and *born the burthen of that Judgment,* which was due unto my sins; O Father, for his Death and Passions sake, now (that I am coming to appear before thy judgment seat) acquit and deliver me from that fearful Judgment, which my sins have justly deserved. And perform unto me that gracious and comfortable Promise which thou hast made in thy Gospel:

Psal. 40. 12.
† Psal. 130. 3.
* Dan. 5. 27.
Mic. 11. 2.
Mat. 3. 17.
1 Tim. 1. 15.
* Ezek. 18. 22.
Psal. 51. 7.
1 Pet. 1. 19.
d John 1. 29.
e Rom. 4. 25. 1 Cor. 15. 3, 4.
f 1 Pet. 2. 24.

That

That whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from death unto life. Strengthen, O Christ, my *Faith*, that I may put the *whole* confidence of my salvation in the merits of thy obedience and Blood. Encrease, O holy Spirit, my patience, lay no more upon me *than I am able to bear*: and enable me to bear so much, as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer and Sanctifier, vouchsafe, that as my outward man doth decay; so my *inward man* may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (*like a wise Virgin*, having the [b] *Wedding Garment* of thy Righteousness and holiness) she may be ready to meet thee at thy coming, *with Oil in her Lamp.* [c] Marry her unto thy self; that she may be [d] *one* with thee in everlasting *love* and *fellowship. O Lord*, [e] *reprove Satan*, and chase him away: [f] *Deliver my soul from the power of the Dog. Save me from the Lyons mouth.* I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me: especially for my *Redemption* by the death of my Saviour *Christ.* I thank thee that thou hast protected me with thy holy * *Angels* from my youth up until now. Lord, I beseech thee give them a charge to attend upon me till thou callest for my soul; and then to carry her (as they did the soul of a *Lazarus*) into thy

Joh. 5. 24.

Luk. 17. 5.

1 Cor. 10. 13.

a Mat. 25. 4.
b Mat. 22. 11. Rev. 19. 8.

c Rev. 19. 7.

d Joh. 17. 22.

e Zech. 3. 2.

f Psal. 22. 20, 21.

* Mat. 18. 10. Heb. 1. 14.

a Luk. 16. 22.

thy *Heavenly* [b] *Kingdom.* And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my *Soul* may draw nearer unto thee, and that I may joyfully *commend my spirit into thy hands,* as into the hands of a loving Father, and merciful [c] Redeemer, and at that instant, [d] *O Lord graciously receive my spirit.* All which that I may do, assist me, I beseech thee, with thy Grace: and let thy holy Spirit continue with me *unto the end,* and *in the end* for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose Name I give thee the glory, and beg these things at thy hand, in that Prayer which *Christ* himself hath taught me, saying,

Our Father which art in Heaven, &c.

[b] Mat. 8. 11. Luk. 3. 18.

[c] Eph. 1. 1. Act. 15. 11.

[d] Act. 7. 59.

Meditations against Despair, or doubting of Gods Mercy.

IT is found by continual experience, that near the time of Death (when the Children of God are weakest) then Satan makes the *greatest flourish* of his strength, and assails them with his strongest temptations. For he knoweth that either he must now or never prevail: for if their souls once go to Heaven, he shall never vex nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their eyes all the *gross sins* which ever they committed, and the *Judgments* of God which are due unto them: there-

by

by to drive them, if he can, unto deſpair; which is a grievouſer ſin than all the ſins that they committed, or he can accuſe them of.

If Satan therefore trouble thy Conſcience more towards thy death, than in thy life;

Satans firſt ſtratagem in time of death.

1. Confeſs thy ſins unto God, not only in general, but alſo in particular.

The deſerture.

2. Make *ſatisfaction* unto thoſe Men, whom thou haſt *wronged*, if thou be'ſt able. And if thou doſt injuriouſly or fraudulently *detain* or *keep* in thy *poſſeſſion*, *any lands* or *goods*, that of right do belong to any *Widow*, or *fatherleſs Child*, preſume not, as thou tendereſt thy Souls health; to look *Chriſt* the *righteous Judge* in the face, unleſs thou doſt firſt make a *reſtitution* thereof to the right *owners*; for the *Law of God* under the penalty of his *curſe*, requireth thee to [a] *reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion, thou tookeſt from thy neighbour, with a fifth part for amends added to the principal.* And unleſs that like *Zacheus* thou doſt make [a] *reſtitution of ſuch Goods and Lands*, according to Gods Law, thou canſt never truly *repent*, and without true *Repentance* thou canſt never be ſaved. But though by the temptation of the Devil, thou haſt done *wrong* and *injury*; yet if thou doſt *truly* [b] *repent* and make *reſtitution* to thy power, the Lord hath promiſed to be *merciful* unto thee, to hear the [c] Prayers of his *faithful Miniſters* for thee,

[a] Lev. 6. 2. 3, 4, &c. Num. 5. 6, 7, 8. Non remittitur peccatum, niſi reſtituatur ablatum.

[a] Luk. 19. 8, 9. Mic. 6. 10, 11.

[b] Jer. 18. 7. Act. 2. 38. Act. 8. 22.

[c] Gen. 20. 7. Jam. 5. 14, 15, 16. Lev. 6. 6, 7.

to *forgive thee thy treſpaſs* and ſin, and to receive thy *ſoul* in the *merits* of *Chriſt's blood*, as a *Lamb* without *blemiſh*.

3. Ask God for Chriſt his ſake *pardon* and *forgiveneſs*. And then theſe troubles of mind are no *diſcouragements*, but rather *Comforts*: *Exerciſes*, not *Puniſhments*. They are *aſſurances* unto thee, that thou art in the *right way*: for *the way to Heaven, is by the gates of Hell*: that is, by ſuffering *pains* in the *body*, and ſuch *doubtings* in the *mind*, that thy eſtate in this life being every way made *bitter*, the joys of eternal life may reliſh unto thee *better* and more ſweet.

Satan's ſecond aſſault, The Chriſtians encounter.

If Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling; Meditate,

Mar. 9. 24.

1. That the trueſt faith hath oftentimes the *leaſt feeling*, and *greateſt doubts*; but ſo long as thou *hateſt* ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *fleſh* from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weak inward man, which *hates* them, and loves the *Lord Jeſus*, ſhall be *ſaved*.

Mat. 14. 31.

Job 13. 15.

2. That it is a *better faith* to believe without *feeling*, than with feeling. The leaſt faith (ſo much as a *grain of Muſtard-ſeed*, ſo much as is in an *Infant baptized*) is enough to ſave the ſoul which *loveth* Chriſt, and *believeth* in him.

Mat. 17. 20.

3. That the Child of God which *deſireth* to feel the aſſurance of God's favour, ſhall have his *deſire*, when God ſhall ſee

ſee it to be for his good: For God hath promiſed to give them the a *Water of Life*, who thirſt for it. We have an example in * Mr. *Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the *ſight* of the *Stake*; and then cryed out, and clapped his hands for joy to his Friends, ſaying, *O Auſtin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghoſt. Tarry therefore the Lords leiſure: *be ſtrong, and he ſhall comfort thine heart.*

a Rev. 21. 6. Iſa. 55. 1.

* Fox Acts & Monum.

Pſa. 27. 14.

If Satan ſhall aggravate unto thee the greatneſs, the multitude, and hainouſneſs of thy ſins; meditate,

Satan's third aſſault.

1. That upon true Repentance it is as eaſie with God to forgive the *greateſt* ſin as the *leaſt*; and he is as willing to forgive *many*, as to pardon *one*. And his mercy ſhineth more in pardoning *great Sinners*, than *ſmall offenders*; as appears in the Examples of *Manaſſes*, *Magdalen*, *Peter*, *Paul*, &c. And *where ſin moſt abounded, there doth his Grace rejoyce to abound much more.*

The encounter. 1 Tim. 1. 15.

Rom 5. 20.

2. That God did never forſake any man, till a man did firſt forſake God, as appears in the examples of *Cain*, *Saul*, *Achitophel*, *Ahaziah*, *Judas*, &c.

3. That God calleth *all*, even thoſe ſinners who are *heavy laden with ſin*, and that he did *never deny* his mercy to any ſinner that asked his mercy with a *penitent* heart. This the hiſtory of the Goſpel witneſſeth: There came unto *Chriſt all ſorts* of

Mat. 11. 28.

of sick sinners; the *blind*, *lame*, *halt*, *Lepers*; such as were sick of *Palsies*, *Dropsies*, *Bloody-fluxes*; such as were *Lunatick*, and *possessed with unclean Spirits and Devils*: Yet of all these, not one that came and asked his mercy and help, went away without his errand: If mercy he asked mercy he found, were his *sin* never so *great*, were his *Disease* never so *grievous*. Nay, he *offered* and *gave* his *mercy* to many that *never asked it*; (being moved only with the *bowels* of his own *compassion*, and the sight of *their misery*) as to the woman of *Samaria*, the widow of *Nain*, and to the sick man that lay at the Pool of *Bethesda*, who had been 38. years sick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the [a] Prophet saith) *that sought him not*; will he deny mercy unto thee, who dost so *earnestly pray* for it with *Tears*; and dost, like the poor *Publican*, so *heartily knock* for it, with *penitent fits* upon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoever we shall ask of him*, as sure as God is true, he will not. Though *Ninevehs* sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the City: how much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet

Joh. 4.
Luk. 7. 13.
[a] Isa. 65. 1. Rom. 10. 20.
Joh. 14. 14.

yet gone forth againſt thee? if he deferred the judgments all *Ahab*'s days, for the external ſhew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt *unfeignedly* repent of thy ſin, and return unto him for grace and mercy?

He offered his mercy unto *Cain* (who murthered his innocent Brother.) *If thou doſt well, ſhalt thou not be accepted?* As if he ſhould have ſaid, if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thine *Oblation* alſo ſhall be acceptable unto me. And to *Judas* (that ſo treacherouſly betray'd him) in calling him [a] *friend*, a *ſweet* appellation of *love*: and when *Judas* offered, he willingly conſenteth with that *mouth (wherein never was found [b] guile)* to kiſs thoſe diſſembling lips, *under which lurked the [c] poiſon of Aſps*. Had *Judas* apprehended this word *friend* out of the mouth of *Chriſt*, as *Benhadad* did the word *Brother* from the mouth of *Ahab*, doubtleſs *Judas* ſhould have found the *God of Iſrael* more merciful than *Benhadad* found the *King of Iſrael*. But God was * more diſpleaſed with *Cain* for diſpairing of his *mercy*, than for *murthering* his *Brother*; and with [a] *Judas* for *hanging himſelf*, than for *betraying* his *Maſter*: in that they would make the *ſins* of *mortal* men greater than the Infinite *mercy* of the *eternal God*; or as if they could be more *ſinful*, than God was *merciful*. Whereas the leaſt drop of *Chriſt*'s *Blood*

Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam. Aug. in Pſal. 50.

Gen. 4. 7.

a Mat. 26. 50.
b 1 Pet. 2. 22.
c Pſal 140. 3.
1 King. 20. 32. 33. Verſe 34.

* Judam non tam fides quam deſperatio fecit penitus interire. Aug. li. de util. poenit.
a Sceleratior omnibus O Juda extitiſti, quem non penitentia duxit ad Dominum, ſed deſperatio traxit ad laqueum Leo.

Blood is of more merit to procure God's mercy for thy *salvation*, than all the sins (that thou hast committed) can be of force to provoke his wrath to thy *damnation*.

Satan's fourth assault.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because thy sins are greater than other Mens, as being sins of knowledge, *and of many years continuance, and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy Conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee*; Meditate,

The encounter.

1. That many (who are now in Heaven most blessed and glorious *Saints*) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore *all* their sins and the continuance in them, could not hinder *Gods* mercy upon their *repentance*, from forgiving their sins, and receiving them into *favour*; no more shall thy *sins* and *continuance* therein, hinder *him* from being merciful unto *thee*, *if thou dost repent as they did*: yea, upon thy *Repentance*, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin* in *God's Justice* without repentance is *damnable*; so the *greatest sin* upon repentance is in his *mercy pardonable*. Thy greatest and inveterateſt sins are but the sins of a man, but

1 Tim. 1. 15.

the

the *leaſt* of his *mercies* is the mercy of *God*. Becauſe thou knoweſt thine own ſins, thou doubteſt whether they ſhall be pardoned. Mark how this doubtful caſe is reſolved by God himſelf. Many in *Iſaiah*'s days, thought (as thou doſt) that they had continued *ſo long* in ſin, that it was *too late* for them now to ſeek to return unto God for *Grace* and *Mercy*. But God anſwereth them; *Seek ye the Lord whilſt he may be found: call ye upon him whilſt he is near.* As if he had ſaid, whilſt *life laſteth*, and my *Word is preached*, I am near to be found of all that ſeek me, and pray unto me. The people reply: But we (O Lord) are *grievous ſinners*, and therefore dare not preſume to *call* upon thy Name, or to *come near* thine Holineſs. To this the Lord anſwereth, *Let the wicked forſake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and to his God, and I will pardon him abundantly.* But we would think (ſay the people) that if our ſins were but *ordinary ſins*, this promiſe of *mercy* might *belong* unto *us*: But becauſe our ſins are ſo *great*, and of ſuch *long continuance*, therefore we fear leſt when we appear before God, he will *reject* us. To this God anſwereth again: *My thoughts* (of mercy) *are not your thoughts, neither are your ways* (of Pardoning) *my ways: for as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every ſinner in the world were a *world* of *ſuch ſinners* as thou art;

Iſa. 55. 6, 7, 8, 9.

art; do thou but yet (what God bids thee) *repent and believe*, and the [a] *Blood of Jesus Christ*, being the *Blood of God*, *will cleanse both thee and them from all your sins.*

a Act. 20. 28. 1 Joh. 1. 7.

2. That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world*, so *that he gave his only begotten Son to death, to save as many of the world as would believe and repent*: much less shall thy sins (being the sins of the least member of the world) be able to hinder God from *loving* thy soul, and forgiving thy sins, if thou dost *repent* and *believe*.

Joh. 3. 16.

3 That if he loved thee so dearly (when thou wast his *enemy*) that he payed for thee *so dear* a price as the spilling of his *heart blood*; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the *greatness* of thy sins, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou puttest all thine *own* grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them all the sins of all the *Rebrobates* in the world (doubtless it would be a *huge heap*) yet compare this huge heap with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *Mole hill* & the greatest *Mountain* in a Country. The cry of the grievousest sins that ever we read of, could never reach up *higher* than unto *Heaven*, as the *cry* of

Rom. 5. 8, 9.

of the sins of *Sodom*: but *the mercy of God* (saith *David*) *reacheth up higher than the Heavens*, and so *overtoppeth* all our sins. And *if his mercy be greater than all his works*, it must needs be greater than all thy *sins*. And so long as his mercy is greater than the sins of the whole world, do thou but *repent*, there is no doubt of *pardon*.

Gen. 19. 13
Psal. 108. 4.

Psal. 145. 9.

If * *Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins again and again; and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c.* meditate.

* Satans fifth assault.

1. † That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst *dispair*; seeing that this is the *common case of all the children of God in this life*, who vow so *oft* to forbear some sin, a till perceiving their *weakness* not able to perform it, they vow that they will vow no more. Their *Vows* shew the desires of their spiritual Man; their *breaking*, the *weakness* of their corrupt *flesh*. And our oft slips into the same sins, *Christ* foresaw when he taught us to pray *daily*; *Our Father, forgive us our trespasses.*

† The encounter.

a I remember (saith *Luther*) that Staupitius was wont to tell me, ego plus quàm millies Deo vovi, &c. I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read *Luther* on Galat. Chap. 5.

And

And why doth Christ enjoyn thee (who art but a sinful man) *to forgive thy brother seven times in a day, if he shall return seven times in a day*, and say, *it repenteth me?* But to assure thee that he (being the *God* of mercy and goodness it self) will forgive unto thee thy *seventy times seven-fold* sins a day, which thou hast committed against him, if thou return unto him by *true* Repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as *oft* as they were stinging by the *fiery Serpents* in the Wilderness: to assure thee that upon thy tears of repentance, thou shalt be *recovered* by *faith* in *Christ* as *often* as thou art wounded to *death* by *sin*.

2. That thy salvation is grounded, not upon the *constancy* of thine obedience, but upon the *firmness* of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy *behalf*, yet it is firm on *Gods part*; and therefore all is safe enough if thou wilt *return*: for there is no [a] *variableness with him, neither shadow of change*. He hath locked up thy salvation, and made it sure in his own [b] *unchangeable purpose*; and hath delivered to thy keeping the *keys*, which are * *Faith* and *Repentance*; and whilst thou hast them, thou maist perswade thy self that thy salvation is sure and safe; For *whom God* [c] *loveth, he loveth to the end*, and never [d] *repenteth* of bestowing his love on them who *repent* and *believe*.

Lastly, *If Satan shall perswade thee that thou hast been doubting a long time, and that it's best*

Luke 17. 3, 4.

Mat 18. 21, 22.

Num. 21. 9. Post lachrymas gemitusque graves clementia Christi, confestim est oculos ante locanda tuos.

a Jam. 1. 17.
b Rom. 8. 28. Rom. 9. 11.
* By these keys *Peter* opened Heaven to himself, and afterwards with the rest of the Apostles, unto others. Luk. 22. 62. Luk. 24. 47, &c.
c Joh. 13. 1.
d Rom. 11. 29. Rom. 8. 39. Satan's sixth assault.

best for thee now to despair, seeing thy sins increase, and thy judgment draweth near; meditate,

1. That no sin (though never so great) should be a cause to move any Christian to *despair*, so long as *God's mercy* by so many *millions* of degrees is greater: and that every penitent and believing sinner hath the pardon of all his sins confirmed by the *Word* and *Oath* of God; [a] *two immutable things, wherein it is impossible that God should lye.* His *Word* is, that at what *time soever* a sinner, *whosoever*, doth repent of his sin, *whatsoever*, (for both *time*, and *sins*, and *sinners* are indefinite) *from the bottom of his heart*, [b] *God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, will ye not believe my *Word*? I *swear* by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaim: *O how happy are we, when God sweareth that he wills not our damnation! O what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen, O drooping Spirit, whose soul is assailed with waves of faithless despair; how happy were it to see many like thee, and *Hezekiah*? (*who mourn like Doves for*

[a] Heb. 6. 18.

[b] Ezec. 18. 22. *D. King* of *London*, his Lectures on *Jonah*. Ezec. 33. 11.

O felices nos quorum causa jurat Deus! O miserrimos nos, si non Deo quidem juranti credimus! Tertul. Isa. 38. 14.

for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than to behold many who die like *Beasts* without any feeling of their own *estate*, or any fear of *Gods wrath*, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing soul; for if *this earth* hath any for whom *it* spilt *his blood* on the Cross, thou assuredly art one. Chear up therefore thy self in the *all-sufficient* attonement of the blood of Christ, which *speaketh better things than that of Abel.* And pray for those, who never yet obtained the grace to have *such a sence* and detestation of sin. Thou art one *indeed*, for whom Christ dyed, and from whom a wounded spirit (judging rather according to his *feeling* than his *faith*) hath wrung that doleful voice of *Christ*, [a] *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly [b] *reign* with him, as now thou dost *suffer* with him, for [c] *Yea* and [d] *Amen* hath spoken it. No sin bars a man from salvation, but only *Incredulity* and *Impenitency*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of repentance. Thy unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

Heb. 12. 24.

a Mat. 27. 46.
b 2 Tim. 2. 11.
c 2 Cor. 1. 20.
d Rev. 3. 14. Heb. 6. 6.

Meditate upon these *Evangelical comforts*, and thou shalt see that in the very *agony* of *death* God will so assist thee with his Spirit, that when *Satan* looketh for the *greatest victory*, he shall receive the foulest foil; yea, when

when thy *eye-strings* are broken, that thou canst not see the *light*, *Jesus Christ* will appear unto thee to comfort thy *Soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy Friends behold thee, like [a] *Manoah*'s Angel, doing wonders indeed, when they shall see a frail Man, in his *greatest weakness* (by the meer assistance of *Gods Spirit*) overcoming the *strength* of sin, the *bitterness* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfum* of *Prayer*, ascend up with *Angels* victoriously into *Heaven*. Luk. 16. 22. [a] Judg. 13. 1.

An Admonition to them who come to visit the sick.

THey who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

Questions to be asked of a sick man, that is like to dye.

DOst thou believe that Almighty God, the Trinity of Persons in Unity of

of Eſſence, hath by his power made Heaven and Earth, and all things therein? and that he doth ſtill by his *Divine Providence* govern the ſame? So that nothing comes to paſs in the *world* nor to *thy ſelf*, but what *his divine hand and counſel had determined before to be done.*

2 Doſt thou confeſs that thou haſt tranſgreſſed and broken the holy *Commandments* of Almighty God, in *thought, word,* and *deed*? and haſt deſerved for breaking his *holy Laws*, the *Curſe of God*, which containeth *all the miſeries of this life*, and *everlaſting torments* in Hell fire, when this life is ended, if ſo be that God ſhould deal with thee according to thy *deſerts*?

3. Art thou not ſorry in thy heart, that thou haſt ſo broken his *Laws*, and neglected his *Service* and worſhip, and ſo much followed the *world*, and thine own *vain pleaſures*? And wouldſt thou not lead a *holier life*, if thou wert to begin again?

4. Doſt thou not from thy *heart* deſire to be reconciled unto God in *Jeſus Chriſt* his *bleſſed Son*, thy *Mediator*, who is * *at the right hand of God in heaven*, ° *now appearing for thee in the ſight of God*, and *making requeſt unto him for thy* Soul?

* Rom. 8. 34.
° Heb. 9. 24.

5. Doſt thou renounce all confidence in all other *Mediators*, or *Interceſſors*, *Saints* or *Angels*, believing that *Jeſus Chriſt the only Mediator of the New Teſtament, is able perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them*? And wilt thou with *David* ſay unto

Heb. 9. 11.
1 Tim. 2. 5.
Heb. 7. 25.

unto *Christ*, *whom have I in Heaven but thee*? And *there is none upon earth that I desire besides thee.* Isa. 73. 25.

6. Dost thou *confidently* believe and hope to be *saved* by the *only merits* of that *bloody* death and passion, which thy *Saviour Jesus Christ* hath suffered for thee? not putting any hope of Salvation in thine *own merits*, nor in any other *means* or Creatures, being assuredly perswaded, *that there is no salvation in any other*; *and that there is none other name under Heaven, whereby thou must be saved.* Act. 4. 12. Act. 10. 43.

7. Dost thou heartily *forgive* all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) *ask forgiveness* of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all *malice* and *hatred*, which thou hast born to any body; that thou maist appear before the Face of *Christ* (the *Prince of Peace*) in *perfect love and charity.* Isa. 9. 6. Heb. 12. 14.

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken and dost still with-hold, from any *widow* or *fatherless children*, or from any other person whomsoever? Be assured, that unless thou shalt restore, like *Zaccheus*, those goods and lands (if thou be'st able) thou canst not *truly repent*: and without *true Repentance* thou canst not be *saved*, nor look *Christ* in the face when thou shalt appear before his Judgment-seat.

9. Dost

9 Dost thou *firmly believe* that thy body shall be *raised up* out of the *Grave*, at the sound of the *last Trumpet*? and that thy Body and Soul shall be united together again in the *Resurrection Day*, to appear before the *Lord Jesus Christ*; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present, joyn together and pray for him, in these, or the like words.

A Prayer to be said for the sick by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belong the issues of Death*; we thy Children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much less to become suiters unto thy *Majesty* in the behalf of others; yet because *thou hast commanded* us to pray one for another, *especially* for the *sick*, James 5. and hast promised *that the Prayers of the righteous shall avail much with thee*: in *obedience* therefore to thy *Commandment*, and confidence of thy gracious *Promise*, we are bold to become humble Suiters to thy Divine Majesty, in the behalf of this our dear Brother (or *Sister*) whom thou hast visited with the *chastisement* of thine own fatherly hand. We could gladly wish the *Restitution* of his health, and a *longer continuance* of his life and Christian

Fellow-

fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life; we submit *our wills* to *thy blessed will*, and humbly intreat for *Jesus Christ* his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou would'st pardon and forgive unto him *all his sins*; as well that wherein he was *conceived* and *born*, as also all the offences and transgressions, which ever since, to this *day* and *hour*, he hath committed in *thought*, *word*, and *deed*, against thy Divine Majesty. Cast them behind thy back: *remove them as far from thy presence, as the East is from the West.* Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood of Christ*, that they may no more be seen: and deliver him from all the Judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgment against his Soul; and *impute* unto him the *righteousness* of Jesus Christ, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee look down from heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their afflictions and misery. Pity thy wounded Servant, like the good *Samaritan*: for here is a sick soul that needeth the help of *such a heavenly Physician. O Lord increase his Faith*,

that he may believe that Christ died for him, and that his blood cleanseth him from all his sins: and either *assuage* his *pain*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and Power towards them that *believe* in thee. And in his *weakness*, O Lord shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devour him. O *save* his Soul, and *reprove Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and *to desire to be loosed, and to be with Christ*. And when that *good hour and time shall come* (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up *his soul into thy merciful hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy kingdom. Make his *last hour* his *best hour*, his *last words*, his *best words*, and his *last thoughts*, his *best thoughts*. And when the *sight of his eyes* is gone, and his *tongue* shall fail to do its office, grant, O Lord,

that

that his Soul may (with *Stephen*) behold Jeſus Chriſt in Heaven ready to receive him: and that thy *Spirit* within him may *make requeſt for him with ſighs which cannot be expreſſed.* Teach us in *him* to read and ſee our own *end* and mortality: and therefore to be careful to prepare our ſelves for our *laſt ends*, and put our ſelves in a readineſs againſt the time that thou ſhalt call for us in the like manner. Thus Lord, we recommend this our dear Brother (or Siſter) thy ſick ſervant unto thy eternal Grace and Mercy, in that Prayer which Chriſt our Saviour hath taught us, ſaying, Rom. 8. 26.

Our Father which art in heaven, &c.

Thy grace, O Lord Jeſus Chriſt, thy love, O heavenly Father, thy comfort and conſolation, O holy Spirit, be with us all, and eſpecially, with this thy ſick ſervant, to the end, and in the end. Amen.

Let them read often unto the ſick, ſome ſpecial Chapters of the *holy Scripture*: as,

The three firſt Chapters of the Book of *Job.*

The 14. and 19. Chapters of *Job.*

The 34. Chapter of *Deuteronomy.*

The two laſt Chapters of *Joſhua.*

The 17. Chapter of the firſt of *Kings.*

The 2. 4. and 12. Chapters of the ſecond of *Kings.*

The 38. 40. and 65. Chapters of *Iſaiah.*

The Hiſtory of the Paſſion of Chriſt.

The 8. Chapter to the *Romans.*

The 15. Chapter of the firſt Epiſtle to the *Corinthians.*

The fourth of the first Epistle to the *Thessalonians.*

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians.*

The first and last Chapters of St. *James.*

The 11. and [illegible] to the *Hebrews.*

The first Epistle of *Peter.*

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience*, till he send for him; and praying the Lord to send them a joyful meeting in the *Kingdom of heaven*, and a *blessed Resurrection* at the last day; they may depart at their pleasure in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatience, meditate.

1. That thy *sins* have deserved the *pains* of *hell*: therefore thou may'st with greater patience endure these *fatherly Corrections*

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his *hand* If thou didst suffer with *reverence* being a *child*, the correction of thy *earthly Parents*; how much rather should'st thou now subject thy self (being the *Child of God*) to the chastisement of thy *heavenly Father*, seeing it is for thine eternal good?

Heb. 12. 9.

3. That [a] Christ suffered in his soul and body *far grievouser pains* for thee, therefore thou must more willingly suffer his blessed *pleasure* for thine *own good.* Therefore

[a] Vir dolorum. Isaiah 53. 3.

fore ſaith *Peter*, [b] *Chriſt ſuffered for you, leaving you an example, that ye ſhould follow his ſteps.* And, [c] *Let us* (ſaith S. *Paul*) *run with joy the race that is ſet before us, looking unto Jeſus the Author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſs, &c.*

4 That theſe afflictions which now you ſuffer, are none other, but ſuch which [d] *are accompliſhed in your brethren that are in the world*, as witneſſeth *Peter*: Yea, *Job*'s afflictions were far *more grievous*. There is not *one* of the *Saints* which now are at *reſt* in heavenly joys, but endured as much as you do, before they went thither: yea many of them *willingly* ſuffered all the *torments* that Tyrants could inflict upon them, that they might come to thoſe heavenly joys whereunto you are now call'ed. And you have a promiſe, that [a] *the God of all grace, after that you have ſuffered a while, will make you perfect, ſtabliſh, ſtrengthen, and ſettle you.* And that [b] *God of his fidelity, will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.*

5 That God hath *determined* the time when thy affliction ſhall *end*, as well as the time when it *began*. 38. *years* were appointed the *ſick man* at [a] *Bethesda*'s Pool. *Twelve years* to the Woman with the [b] *bloody iſſue*. *Three months* to [c] *Moſes*. *Ten days tribulation* to the [d] *Angel* of the Church of *Smyrna*. *Three days plague to* [e] *David*. Yea, the number of the godly mans *tears* are *regiſtred* in [f] *Gods*

b 1 Pet. 2.21.

c Heb. 12.1,2.

d 1 Pet 5.9. S Romitus cùm quotannis gravi morbo tentaretur à Deo doluit, quòd uno anno liberetur, ac ſi à Deo tunc deſertus faiſſet. Vit Part. 2. 5.

a 1 Pet. 5.10.

b 1 Cor. 10. 13.

a Joh. 5. 5.
b Mat. 9. 20.
c Exod. 2. 2.
d Rev. 2. 10.
e 2 Sam. 24. 13.
f Pſal. 56. 8.

book, and the *quantity* kept in his *bottle*.

The time of our trouble (saith *Christ*) is but a [a] *Modicum*. Gods *Anger* lasts but a [b] *moment* (saith *David*) A *little* [c] *season* (saith the *Lord*) and therefore calls all the time of our pain, but the [d] *hour of sorrow*. *David*, for the *swiftness* thereof, compares our present trouble to a [e] *Brook*; and * *Athanasius* to a *Shower*. Compare the *longest misery* that man endures in this life, to the *eternity of heavenly joys*, and they will appear to be nothing. And as the sight of a *Son* safe *born* makes the *Mother* forget all her former *deadly pains*: so the sight of *Christ* in Heaven, who was *born for thee*, will make all these pangs of death to be quite forgotten as if they had never been: like *Stephen*, who as soon as he saw *Christ*, forgat his own *wounds*, with the *horrour* of the *Grave*, and *terrour* of the *flames*; and sweetly yielded his soul into the hands of his *Saviour*. Forget thine own *pain*, think of *Christs wounds*, * *Be faithful unto the death, and he will give thee the Crown of eternal life.*

a Modicum & videbo vos. Joh. 16. 16.
b Psal. 30.
c Rev. 6. 11.
d Joh. 16. 21.
e Psal. 110. 7.
* Nubecula est, cito transibit.
Joh. 16. 21.
Acts 7.
* Rev. 2. 10.

6. That you are now called to *Repetitions* in Christs *School*; to see how much *Faith*, *Patience*, and *Godliness* you have learned all this while: and whether you can, like *Job* * *receive* at the hand of God *some evil*, as well as you have hitherto *received* a great deal of *good*? As therefore you have always prayed, *Thy will be done*; so be not now *offended* at this which is done by his *holy will*.

a Job 2. 10.

7. That

3. That [b] *all things shall work together for the best to them that love God:* insomuch that *neither death nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord.* Assure your self that every *pang* is a prevention of the *pains* of hell; every *respite* an *earnest* of Heavens *rest*: and how many stripes do you esteem heaven *worth*? As your life hath been a *comfort* to others; so give your friends a *Christian example* to die, and deceive the *Devil* as *Job* did. It is but the Cross of *Christ* sent before to crucifie the love of the World in thee; that thou maist go eternally to *live* with *Christ* who was *crucified for thee.* As thou art therefore a *true Christian*, take up (like *Simon of Cyrene*) with both thy arms his holy *Cross*, carry it *after* him, *unto* him; thy pains will shortly *pass*, thy joys shall never *pass* away.

b Rom. 8. 28. 38, 39. Morbus non malis adnumerandus, quia multis utiliter accidit Basil in Hexam. Morbus est utilis quædam institutio, quæ docet, caduca spernere, & cœlestis spirare. Nazian. ad Philagrium.

Consolations against the fear of Death.

IF in the time of thy *sickness*, thou findst thy self fearful to die, meditate,

1. That it argueth a *dastardly* mind to fear that *which is not*: For in the *Church of Christ* there is no *Death*, *Isa* 25,7,8. And *whosoever liveth and believeth in Christ shall never dye*, *Joh.* 11.26. Let them fear death, who live without *Christ*. Christians die not: but when they *please* God, they are like *Enoch* translated unto God. Their pains are but *Elija*'s *fiery chariot* to carry them up to heaven: or like *Lazarus*'s *sores*, sending

Gen. 5. 24. 2 King. 2. 11. 12. Luk. 16. 23

sending them to *Abraham's bosom.* In a word, if thou be one of them that like *Lazarus, loveſt Jeſus, the ſickneſs is not unto the death, but for the glory of God:* who of his love changeth thy *living death* to an *everlaſting life.* And if many heathen men, as *Socrates, Cyprius, Seneca,* &c. dyed *willingly* (when they might have lived) in *hope* of the *immortality of the ſoul:* wilt thou being trained ſo long in *Chriſt's School,* (and now called to the *Marriage-Supper* of the *bleſſed Lamb, Rev.* 19. 7.) be one of thoſe *Gueſts* that *refuſe* to go to that *joyful banquet?* God forbid.

Joh. 11. 4.

2. Remember that thy abode is here but the *ſecond degree* of thy life: for after thou hadſt *firſt* lived *nine months* in thy *Mothers Womb,* thou waſt of neceſſity driven thence to live here in a *ſecond degree* of life. And when that *number of months* which God hath *determined* for this *life,* are expired; thou muſt likewiſe leave *this,* and paſs to a *third degree* in the other world, which never ends. Which to them that live and dye in the Lord, ſurpaſſeth as far this *kind* of *life,* as this doth that which one lives in his *Mothers Womb.* To this laſt and *excellenteſt degree* of life, through this *door* paſſed *Chriſt* himſelf, and all his *Saints* that were *before thee:* and ſo ſhall all the reſt *after them* and *thee.* Why ſhouldſt thou fear that which is *common* to all *God's Elect?* Why ſhould that be *uncouth* to thee, which was ſo *welcome* to all them? Fear not death, for as it is the *Exodus*

Job 14. 5.

dus of a *bad*, ſo it is the *Geneſis* of a *better* world: the *end* of a *temporal*, but the *beginning* of an *eternal life*.

Mors præſentis vitæ exitus & introitus melioris. Ber. in Epiſt. ad Rom.

3. Conſider that there are but *three things* that can make *death* ſo *fearful* unto thee: 1. The *loſs* thou haſt *thereby*: 2. The *pain* that is *therein*: 3. The *terrible effects* which follow *after*. All theſe are but falſe *fires*, and cauſeleſs *fears*. For the firſt, if thou leaveſt here *uncertain goods* which *Thieves* may rob, thou ſhalt find in heaven a true treaſure, that can never be taken away: theſe were but *lent* thee as a *Steward* upon *accounts*; thoſe ſhall be *given* thee as thy *reward* for ever. If thou leaveſt a *loving Wife*, thou ſhalt be married to Chriſt *which* is *more lovely*. If thou leaveſt *Children* and *Friends*, thou ſhalt there find all thy *religious* Anceſtors and Children departed: yea, *Chriſt*, and all his bleſſed *Saints* and *Angels*. And as many of thy Children as be *Gods Children*, ſhall thither follow after thee. Thou leaveſt an *earthly poſſeſſion*, and a *houſe of clay*; and thou ſhalt enjoy an *heavenly inheritance* and *manſion of glory*: which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee *gain*? *Go home*, *go home*, and we will follow after thee.

Mat. 6. 19, 20.

2 Cor. 5. 1. John 14. 2.

Secondly, For the *pain* in death; the *fear* of death more *pains* many than the very *pangs* of death; for many a Chriſtian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the *firm ground* of the *Word of God*, who hath promiſed [a] *in thy*

Timor mortis ipſa morte pejor.

a 2 Cor. 12. 9.

[a] 2 Cor. 12. 9.
[b] 1 Cor. 10. 13.

[a] *in thy weakneſs to perfect his ſtrength*, and [b] *not to ſuffer thee to be tempted above that thou art able to bear.* And Chriſt will ſhortly turn all thy *temporal pains* to his *eternal joys.*

Laſtly, as for the *terrible effects* which follow *after* death, they belong not unto thee being a *member of Chriſt*; for *Chriſt* by his death hath taken away the *ſting* of death to the *faithful*; ſo that now there is

Rom. 8. 1.

no *condemnation to them that are in Chriſt Jeſus.* And *Chriſt* hath proteſted, that *he*

Joh. 5. 24.

that believeth in him, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life. Hereupon the *holy Spirit* from heaven ſaith, *Bleſſed are the dead which die in the Lord:* and that *from thenceforth they reſt from their labours, and their works do follow them.* In reſpect therefore of the faithful, *death is ſwallowed up in victory:*

1 Cor. 15. 54.

and his *ſting*, which is *ſin* and the *puniſhment thereof*, is taken away by Chriſt. Hence death is called in reſpect of our *bodies*, a [b] *ſleep* and *reſt:*

[b] 1 Theſſ. 4. 13. Iſaiah 26. Rev. 14.

In reſpect of our *ſouls*, a *going to our heavenly Father*, a [c] *departing in peace*, a *removing from this body to go to the Lord*; a

[c] ὁ ἀπόλυσις ἐν εἰρήνῃ. Luk. 2. 29.

[d] *diſſolution of ſoul and body to be with Chriſt.*

[d] 2 Cor. 5. Phil. 1. 23. ἀναλύσις.

What ſhall I ſay? *Precious in the ſight of the Lord is the death of his Saints.* Theſe pains are but thy *throes* and *travail* to bring forth *eternal life.* And who would not paſs through hell to go to Paradiſe? much more through *death?* There is nothing *after death* that thou needeſt

Mors portus gloriæ Greg. Janua vitæ. Bernard.

fear;

fear; not thy *ſins*, becauſe Chriſt hath payed thy *ranſom*; not the *Judge*, for he is thy *loving brother*; not the *grave*, for it is the *Lords bed*; not *hell*, for thy Redeemer keeps the *keys*; not the *Devil*, for *Gods holy Angels pitch their Tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou waſt never nearer *eternal life*: glorifie therefore Chriſt by a bleſſed Death. Say chearfully, *Come Lord Jeſus*, for thy Servant cometh unto thee: I am *willing*, Lord, help my *weakneſs*.

Seven ſanctified Thoughts, and mournful ſighs of a ſick Man, ready to die.

NOW foraſmuch as *God* of his infinite mercy doth ſo temper our pain and ſickneſs, that we are not always oppreſſed with extremity, but gives us in the midſt of our extremities ſome reſpit to eaſe and refreſh our ſelves; thou muſt have an eſpecial care (conſidering how ſhort a time thou haſt, either for ever to loſe, or to obtain heaven) to make uſe of every breathing time which God doth afford thee: and during that little time of eaſe, to gather ſtrength againſt the fits of greater anguiſh. Therefore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort Thoughts and Sighs.

The firſt Thought.

SEeing every Man enters into this life in tears, paſſeth it in ſweat, and ends it in ſorrow; ah what is there in it, that a Man ſhould deſire to live any longer in it? Oh! what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port; and that the *Traveller* never resteth till he come to his Journeys end; we *fear* to descry our Port; and therefore would put back our Bark to be longer *tossed* in this continual *tempest*? We *weep* to see our *journeys end*; and therefore desire our journey to be lengthened, that we might be more tyred with a *foul* and *cumbersome way*.

The Spiritual Sigh thereupon.

Gen. 47. 9. O Lord, this life is but a troublesome Pilgrimage; *few* in days, but full in evils: and I am weary of it, by reason of my sins. Let me therefore (O Lord) intreat thy Majesty, in this my *bed of sickness*,

1 Kin. 19. 4. as *Elias* did under the *Juniper tree in his affliction: It is now enough, O Lord, that I have lived so long* in this vale of misery; *take my soul into thy merciful hands, for I am no better than my Fathers.*

The second Thought.

a Rom. 7. 24. THink with what a *a body of sin* thou are laden, what great *civil wars*

b Jam. 4. 1. Gal. 5. 17. are contained in a *b little world*; the *flesh fighting against the Spirit*, *Passion* against *Reason*, *Earth* against *Heaven*; and the World *within* thee banding it self for the World *without* thee; and that but *one* only means remains to end this conflict, *death*, which (in Gods appointed time) will separate thy *Spirit* from thy *flesh*; the *pure* and *regenerate part* of thy soul, from that part which is *impure* and *ungenerated*.

The

The ſpiritual Sigh upon the ſecond Thought.

O *Wretched man that I am, who ſhall deliver me from the body of this death?* Rom. 7. 24.
O my ſweet Saviour Jeſus Chriſt, *thou haſt redeemed me with thy precious blood.* Rev. 5. 9.
And *becauſe thou haſt delivered my ſoul from ſin, mine eyes from tears, and my feet from falling*; Pſal 116. 8. Pſal. 145.
I do here from the very bottom of my heart, aſcribe the whole *praiſe* and *glory* of my ſalvation, to thy only *grace* and *mercy*, ſaying (with the holy *Apoſtle*) a *Thanks be unto God, which hath given me the victory through our Lord Jeſus Chriſt.* a 1 Cor. 15. 57.

The third Thought.

THink how it behoves thee to be aſſured that thy ſoul is Chriſt's; for *death* hath taken ſufficient *gages* to aſſure himſelf of thy *body*, in that *all* thy ſenſes be all ready to die, ſave only the ſenſe of *pain*: but ſith the *beginning* of thy being *began* with *pain*; marvel the leſs if thy *end* conclude with *dolours*. But if theſe *temporal* dolours (which only afflict the body) be ſo painful: O Lord, *who can endure the devouring fire? who can abide the everlaſting burning?* Iſa. 33. 14.

The ſpiritual Sigh upon the third Thought.

O Lord Jeſus Chriſt, the Son of the living God, who art the only *Phyſician*, that canſt eaſe my *body* from pain, and reſtore my *ſoul* to life eternal: put thy *Paſſion*, *Croſs* and *Death*, betwixt my *ſoul* and

and thy *Judgments*: and let the merits of thy *obedience* ſtand betwixt thy Father's *juſtice* and my *diſobedience*: and from theſe *bodily pains* receive my Soul into thine everlaſting peace: for I cry unto thee with *Stephen*, *Lord Jeſus receive my Spirit.*

Acts 7. 59.

The fourth Thought.

THink that the *worſt* that Death can do, is but to ſend thy Soul *ſooner* than thy fleſh would be willing, to *Chriſt* and his heavenly Joys: remember that *that worſt is thy beſt hope.* The worſt therefore of death, is rather a help than a harm.

The ſpiritual Sigh upon the fourth Thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in *miſery* flieth unto thy *grace* for ſuccour and mercy; Oh ſound that *ſweet Voice* in the ears of my Soul, which thou ſpakeſt unto the *penitent thief* on the croſs, *This day thou ſhalt be with me in Paradiſe.* For I, O Lord, do (with the Apoſtle) from my ſoul ſpeak unto thee, *I deſire to be diſſolved, and to be with Chriſt.*

Luke 23. 43.

Phil. 1. 23.

The fifth Thought.

THink, (if thou feareſt to die) *That in Mount Sion there is no Death, for he that believeth in Chriſt, ſhall never die.* And if thou deſireſt to live, without doubt, the life *eternal* (whereunto this Death is a *paſſage*) *ſurpaſſeth all.* There do all the faithful departed (having ended their

Iſa. 25. 7, 8. John 11. 25.

their miſeries) live with *Chriſt* in joys, and thither ſhall all the godly, which *ſurvive*, be gathered out of their troubles, to enjoy with him *eternal reſt*.

The Spiritual Sigh on the fifth Thought.

O Lord, thou ſeeſt the malice of Satan, who (not contenting himſelf, *like a roaring Lion all the days and nights* of our life, to ſeek our deſtruction) ſhews himſelf *buſieſt*, when thy Children are *weakeſt*, and neareſt to their end: *O Lord reprove him*, and preſerve my Soul. He ſeeks to terrifie me with death which my ſins have *deſerved*; but let thy *Holy Spirit* comfort my Soul with the aſſurance of eternal life, which thy *blood* hath *purchaſed*. Aſſwage my *pain*, increaſe my *patience*, and (if it be thy bleſſed will) end my *troubles*: for my Soul beſeecheth thee with old bleſſed *Simeon*, *Lord, now let me thy ſervant depart in peace, according to thy Word*. 1 Pet. 5. 8. Luke 2. 29.

The ſixth Thought.

THink with thy ſelf what a bleſſing God hath beſtowed upon thee above *many millions* in the World: that whereas they are either Pagans, who worſhip not the true God; or Idolaters, who worſhip the true God falſely: thou haſt lived in a true *Chriſtian Church*, and haſt grace to die in the *true Chriſtian Faith*, and to be buried in the *Sepulchre of Gods Servants*; who all wait for the *hope of Iſrael*, and *raiſing* of their Bodies in the *reſurrection* of the *Juſt*. Acts 26. 6, 7. Luk. 14. 14.

The

The ſpiritual Sigh upon the ſixth Thought.

[a] Joh. 11. 25, 26.

O Lord Jeſus Chriſt, who art [a] *the Reſurrection, and the life, in whom whoſoever believeth ſhall live, though he were dead: I believe that whoſoever liveth and believeth in thee, ſhall never die.* [b] *I know that I ſhall riſe again in the Reſurrection of the laſt day:* [c] *for I am ſure, that thou my Redeemer liveſt. And though that after my death worms deſtroy this body; yet I ſhall ſee thee, my Lord, and my God, in this fleſh.*

[b] Verſ. 24.

[c] Job 19. 25, 26.

Grant therefore, O Chriſt, for thy bitter death and paſſions ſake, that at that day I may be *one* of them to whom thou wilt pronounce that joyful ſentence; *Come ye bleſſed of my Father, inherit the Kingdom prepared for you before the foundation of the World.*

Matt. 25. 34.

The ſeventh Thought.

THink with thy ſelf how Chriſt endured for thee a [a] *curſed death*, and the *wrath of God*, which was due unto thy ſins; and what terrible *pains* and cruel *torments* the *Apoſtles* and Martyrs have voluntarily ſuffered for the defence of Chriſts Faith, when they might have *lived* by *diſſembling* or *denying him*: how much more willing ſhouldſt thou be to depart in the *Faith of Chriſt*, having *leſs pains* to torment thee, and more means to comfort thee?

[a] Gal. 3. 13.

The

The ſpiritual ſigh upon the ſeventh Thought.

O Lord, my ſins have deſerved the *pains of Hell, and eternal death*; much more theſe *fatherly corrections* wherewith thou doſt afflict me: But, *O* [a] *bleſſed Lamb of God, which taketh away the ſins of the world, have mercy upon me, and* * *waſh away all my filthy ſins with thy moſt precious blood,* and [b] *receive my ſoul into thy heavenly Kingdom*; for [c] *into thy hands, O Father, I commend my ſpirit, and thou haſt redeemed me, O Lord, thou God of truth.*

a Joh. 1. 29.
* Rev. 1. 5.
b Luk. 23. 42
c Pſal. 31. 5.

The ſick perſon ought now to ſend for ſome godly and religious Paſtor.

IN any wiſe, remember (if conveniently it may be) to ſend for ſome godly and religious *Paſtor*: not only *to pray* for thee at thy death (for God in ſuch a caſe hath promiſed *to hear the prayers of the righteous* [d] *Prophets, and* [e] *Elders of the Church*) but alſo upon thy *confeſſion* and *unfeigned Repentance* to *abſolve* thee of thy ſins. For as Chriſt hath given him a *calling* to [f] *baptize thee unto repentance for the remiſſion of thy ſins*: ſo hath he likewiſe given him a *calling*, and [g] *power, and* [h] *authority* (upon repentance) *to abſolve thee from thy ſins.* * *I will give thee the Keys of the Kingdom of Heaven: and whatſoever thou ſhalt bind upon earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.* And again, [i] *Verily, I ſay unto you, whatſoever ye bind*

d Gen. 20. 7. Jer 18. 20. and 15. 1. 1 Sam. 12. 19, 23.
e Jam. 5. 14, 15, 16.
f Mark. 1. 4. Acts 19. 4.
g 1 Cor. 5. 4.
h 2 Cor. 10. 8.
* Mat. 16. 19.
i Mat. 18. 18.

bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, *Receive ye the holy Ghost: whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.* This Doctrine was as ancient in the Church of God as *Job*, for *Elihu* tells him, *That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c.* And answerable hereunto (saith St. *James*) *if the sick have committed sins* (upon his repentance, and the Prayers of the Elders) *they shall be forgiven him. Those have power to shut Heaven, and to* [a] *deliver* (the scandalous impenitent sinner) *to Satan: for,* [b] *the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience.* They have the [c] *key of loosing*, therefore the *power of absolving.*

Joh. 20. 22, 23.

Job 33. 19. 22, 23, 24.

James 5. 15.

Rev. 11. 6.

[a] 1 Cor. 5. 5.

[b] 2 Cor. 10. 4, &c.

[c] Mat. 16 19. Ministri peccata remittunt non αὐτεξουσίως, sed ὀργανικῶς.

The *Bishops*, and *Pastors* of the Church, do not forgive sin by any [d] *absolute power* of their own (for so *only* Christ their Master forgiveth sins) but [e] *ministerally*, as the *servants* of Christ, and *Stewards*, to whose fidelity their Lord and Master hath committed his Keyes, and that is, when they do *declare* and *pronounce*, either *publickly*, or *privately*, by the Word of God, what *bindeth*, what *looseth*, and the *mercies* of God to penitent sinners, or his *Judgments*

[d] 1 Cor. 5. 4.

[e] 1 Cor. 4. 1. 2. Act. 13. 38.

ments to impenitent and obstinate persons and so do *apply* the *general promises* or threatnings to the *penitent* or *impenitent*. For Christ from *Heaven* doth *by them* (as by his *Ministers* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the Gates of heaven, and against whom* he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because *Christ by their Ministry remiteth sins, as Christ* by his *Disciples loosed Lazarus, Joh.* 11. 44. And as no water could wash away *Naaman's* leprosy, but the waters of *Jordan*, (though other Rivers were as clear) because *the promise* was annexed unto the water of *Jordan*, and not of other Rivers: so though another man may pronounce the *same words*, yet have they not the like *efficacy* and *power* to work on the conscience, as when they are pronounced from the mouth of *Christ's Ministers*, because the * *promise* is annexed to the word of God in their *mouths*: for them hath he [a] *chosen*, [b] *separated*, and [c] *set apart* for this *work*, and to *them* he hath committed the [d] *ministry and Word of reconciliation*: by their holy [e] *calling* and [f] *ordination* they have received the [g] *holy Ghost*, and the *ministerial power* of binding and loosing. They are *sent forth* of the [h] *holy Ghost for this work, whereunto he hath called them.* And Christ gives his Ministers power to forgive sins to the penitent in the

To this end saith Basil. in Asc. c. 13. Christus omnibus Pastoribus & Doctoribus Ecclesiæ, ἴσην παρέχει ἐξουσίαν, quilibet tribuit potestatem, cujus signum est, quod omnes ex æquo ligant & solvunt, ut Petrus. Papists dare not deny this. Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplement. Thomæ. 4. 6. Verse 10.

* Joh. 20. 22. 23.

a Act. 1. 24.
b Acts 13. 2.
c Rom. 1. 1.
d 2 Cor. 5. 18. 19.
e Act. 13. 2.
h Act. 13. 2. 4.

1 Cor. 1. 1. Heb. 5. 4. *f* Tit. 1. 5. *g* Joh. 20. 22. 23.

* same

* Ἀντινῶν ἀφῆτε τὰς ἁμαρτίας. Joh. 20. 23. Καὶ ἀφὲς ἡμῖν τὰς ἁμαρτίας ἡμῶν.

* same words that he teacheth us in the Lord's Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Minister's absolution doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in heaven, *in foro judicii*, the same he declareth on earth by his *reconciling Ministers, in foro pœnitentiæ*: so that as God hath *reconciled the world to himself by Jesus Christ: so hath he* (saith the Apostle) *given unto us the ministery of this reconciliation.*

2 Cor. 5. 18.

He that sent them to *baptize*, saying, *Go and teach all nations, baptizing them, &c.* sent them also to *remit sins*, saying, *As my Father sent me, so send I you: whose soever sins ye remit, they are remitted unto them, &c.* As therefore none can *baptize*, (though he use the same *water* and *words*) but only the *lawful Minister*, which Christ hath *called and authorized to this divine and ministerial Function*: so though others may *comfort* with *good words*; yet none can a *absolve* from sin, but only those, to whom *Christ* hath committed the holy * *Ministry and Word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you, heareth me.* In a *doubtful title* thou wilt ask the counsel of a *skilful Lawyer*: In peril of *sickness* thou wilt know the advice of the *learned Physician*: and is there no danger in *dread* of *damnation*, for a *sinner* to be his *own Judg*?

Joh. 20. 21, 23.

a 2 Cor. 2. 7, 10. Heb. 5. 41.

* 2 Cor 5. 18. 19. Luk. 10. 16.

Judicious

Judicious *Calvin* teacheth this point of Doctrine moſt plainly; *Etſi omnes mutuò nos debeamus conſolari, &c. Although* (ſaith he) *we ought to comfort and confirm one another in the confidence of Gods mercy; yet we ſee that the Miniſters are appointed as witneſſes and ſureties to aſcertain our Conſciences of the remiſſion of ſins: inſomuch, as they are ſaid to remit ſins, and to looſe ſouls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the ſenſe of his ſins) not to neglect that remedy which is offered unto him by the Lord,* to wit, *that (for the eaſing of his conſcience) he make private confeſſion of his ſins unto his Paſtor; and that he deſire his private endeavour for the application of ſome comfort unto his ſoul: whoſe office it is (both publickly and privately) to adminiſter Evangelical Conſolations to Gods people.* Lib. 3. Inſtit. cap. 4. ſect. 12.

Beza highly * commendeth this practice: and † *Luther* ſaith, *That he had rather looſe a thouſand worlds, than ſuffer private confeſſion to be thruſt out of the Church.* Our *Church* hath ever moſt *ſoundly* maintained the *truth* of this doctrine; but moſt *juſtly* aboliſhed the tyrannous and Antichriſtian abuſe of *Popiſh auricular confeſſion*; which they *thruſt* upon the *ſouls* of *Chriſtians*, as an *expiatory Sacrifice*, and a *meritorious ſatisfaction* for ſin: *racking* their Conſciences to *confeſs*, when they feel no diſtreſs, and to enumerate all their ſins, which is impoſſible: that by this means they might *dive*

* In Antith. Papatus & Chriſtianiſmi vol 1. fol 166.
† Luther. tom. 6. fol. 109. & ſeq.
a Witneſs our Lithurgy, D. Holland abſolved D. Reynolds, who not being able to ſpeak, kiſſed the hand wherewith he was abſolved.

dive into the ſecrets of all men, which oft-times hath proved pernicious, not only to *private perſons*, but alſo to *publick ſtates*. But the truth of Gods Word is, that no perſon, having received *orders* in the *Church* of *Rome*, can truly *abſolve* a ſinner: for the keys of *abſolution* are two; the one is the Key of *Authority*, and that *only* * *Chriſt* hath; the other is the Key of *Miniſtry*, and this he [a] gives to his *Miniſters*, who are therefore called the [b] *Miniſters of Chriſt*, *the Stewards of Gods Myſteries*: the [c] *Ambaſſadors of reconciliation*, *Biſhops*, *Paſtors*, *Elders*, &c. But *Chriſt* never ordained in the New Teſtament any order of *ſacrificing* Prieſts: neither is the name of ἱερεὺς, which properly ſignifieth *Sacerdos*, or *ſacrificing Prieſt*, given to any officer of Chriſt, in all the New Teſtament: Neither do we read in all the New Teſtament, of any, who confeſſed himſelf to a *Prieſt*, but [a] *Judas*. Neither is there any real Prieſt in the New Teſtament, but *only* [b] *Chriſt*. Neither is there any *part* of *his Prieſthood* to be now accompliſhed on [c] *Earth*, but that which he fulfilleth in *heaven*, by *making interceſſion* for us. Seeing therefore Chriſt never ordained any order of *ſacrificing Prieſts*; and that Popiſh Prieſts ſcorn the name of *Miniſters of the Goſpel*, to whom only Chriſt committed his *Keys*: it neceſſarily followeth, that *no Popiſh Prieſt* can truly either *excommunicate* or *abſolve* any ſinner, or have any *lawful* right to meddle with *Chriſt's Keys*. But the *Antichriſtian abuſe* of this Divine Or-

* Rev. 3, 7. Mat. 2. 7. Luk. 5. 21.
a Mat 16.19.
b 1 Cor. 4. 1.
c 2 Cor. 5.20.
Miniſterii clavis duplex eſt, una ſcientia diſcernendi: (1 Cor. 12. 10. 1 Joh. 4. 1.) Alia eſt poteſtas ligandi & abſolvendi.
Joh 20. 23.
a Mat. 27. 4.
b Heb. 7. 24 27, 28.
c Heb. 8. 4. Heb. 7. 15.

Ordinance ſhould not aboliſh the *lawful uſe* thereof betwixt Chriſtians and their Paſtors in caſes of *diſtreſs of Conſcience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raiſe* up an *humble ſpirit*, than this ſpiritual conference betwixt the Paſtors and the People committed to their charge. If any *ſin* therefore troubleth thy *Conſcience*, confeſs it to *Gods Miniſter*, ask his *counſel*, and if thou doſt truly repent, receive his *abſolution*. And then doubt not in *foro Conſcientiæ*, but thy ſins be as verily forgiven on earth, as if thou didſt hear Chriſt himſelf in *foro judicii*, *pronouncing* them to be forgiven in heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou ſhalt not find more caſe in thy Conſcience, than can be expreſſed in words. Did prophane men conſider the *dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the Perſons. Luk. 10. 16.

The ſick man (having thus eaſed his Conſcience, and received his *abſolution*) may do well (having a convenient number of faithful Chriſtians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, and to diſcourage the *devil* in his *aſſaults*. In this reſpect the *Council* of *Nice* termeth this Sacrament, *Viaticum*, the *Souls proviſion for her journey*. And albeit the *Lords Supper* be an Eccleſiaſtical action, yet foraſmuch Concil. Nic. Can. 12.

asmuch as our *Lord* (the first institutor) celebrated it in a [b] private house, and that [c] St. *Paul* termeth the *houses* of Christians, the *Churches* of *Christ*; and that [d] Christ himself hath promised *to be in the midst of the faithful, where but two or three are gathered together in his Name:* I see no reason, but if Christians *desire* it (when they are not, through sickness, able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacrament at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *Private Mass*. For a Mass is called *private*, not because it is said in a private house, but because (as *Bishop* a *Jewel* teacheth out of [b] *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *Institution* is observed. Many faithful Brethren meet together, and *tarry one for another*, Christ his Death is remembred and shewed, and the Minister, together with the faithful, and the sick party, do communicate. Mr. * *Calvin* saith, *That he doth very willingly admit administring of the Communion to them that are sick*,

[b] Mat. 26. 18 Luk. 22. 12.
[c] Rom. 16. 5. Philem. v. 2.
[d] Mat. 18. 20.

[a] Jewel against Harding Artic. 1. of private Mass, fol. 4.
[b] In missis privatis sufficit si unus sit presens, scilicet Minister, qui populi totius personam gerit. Aquin. part. 3. q 38. art. 5.
* De cæna administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum ita res & opportunitas ferat, Ep. 51.

sick, when the case and opportunity so requireth. And in [a] another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every month with the whole Church, for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For, as M. *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards:* the efficacy whereof, did men throughly understand, they should not need to be so often exhorted to receive it.

Pastores omnes hic exoratos vellem, at in hujus controversiæ statum penitius introspiciant: nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, nè lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non sit qui frangat eis. As therefore when a *wicked liver* dieth he may say to death, as *Ahab* said to *Elijah*, *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that Death knocks at the door, and begins to look him in the face, he may say of death, as *David* said of *Ahimaaz*, *Let him come* and welcome, *for he is a good man, and cometh with good tidings:* he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And as

[a] Cur eorum ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. Ep. 31. 1.

Perkins his right way to dying well. Admonitio ad Pastores.

Lam. 4. 4.

1 Kin. 21. 20.

2 Sam. 18. 27. Ut moriare prius vivere disce pie.

as the *Red Sea* was a gulf to drown the *Egyptians* to deſtruction; but a paſſage to the *Iſraelites*, to convey them to *Canaans* poſſeſſion: ſo death to the wicked, is a *ſink* to hell and condemnation; but to the godly, the gate to everlaſting life and ſalvation. And *one day* of a *bleſſed death* will make amends for all the *ſorrows* of a *bitter life*.

* Summum hominis bonum, bonus ex hac vitâ exitus.

When therefore thou perceiveſt thy ſoul departing from thy body, pray with thy tongue if thou canſt, elſe pray in thy heart and mind, theſe words, fixing the eyes of thy ſoul upon Jeſus Chriſt thy Saviour.

A Prayer at the yielding up of the Ghoſt.

John 1. 29. O *Lamb of God*, which by thy blood haſt taken away the ſins of the world:

Luk. 18. 13. have *mercy upon me a ſinner*, *Lord Jeſus receive my Spirit*, Amen.

When the ſick party is departing, let the faithful that are preſent kneel down and commend his ſoul to God, in theſe or the like words.

Pſal. 46. 1. O Gracious God, and merciful Father, who art *our refuge and ſtrength, and a*

Pſal. 4. 6. *very preſent help in trouble*; lift up the *light of thy favourable countenance* at this Inſtant upon thy ſervant, that now cometh to appear in thy preſence: *waſh away*, good

1 Joh. 1. 7. Lord, all *his ſins*, by the merits of *Chriſt Jeſus's blood*, that they may never be laid to his charge. Increaſe his *Faith*, preſerve and keep ſafe his *ſoul* from the danger of the *devil* and his *wicked Angels*. Comfort him with thy Holy Spirit, cauſe him now to

feel

feel that thou art his *loving Father*, and that he is thy child by *Adoption* and *Grace*. Save, O Christ, the price of thine own blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his *soul*, as thou didst the *penitent thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither as they carried the soul of *Lazarus*; and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for *him* and *us all*; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father*, &c. Rom. 8. 34.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying *for* the Lord, is termed *Martyrdom*.

Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and *to confirm* all, *to embrace the truth thereof.* To this kind of death, Christ hath promised a *Crown*: [a] *Be thou faithful unto the death, and I will give thee the Crown of life.* Which promise the Church so firmly believed, that they termed *martyrdom*

Sanguis martyrum semen Ecclesiæ.

Martyres acceperunt, non dederunt coronas. Leo.

Martyrio coronatus. Euf.

[a] δώσω σοι τὸν στέφανον τῆς ζωῆς. Rev. 2. 10.

Petrn. Ser. in fest. Innoc. Frid. Nausea in vit. Johan. Flores Hist. ad An. 65.

it self a *Crown*. And God to animate Christians to this excellent prize, would, by a *prediction*, that [b] *Stephen*, the first Christian *Martyr*, should have his name of a *Crown*.

[b] Acts 7.

Of *Martyrdom* there are three kinds.

1. *Soli voluntate*, in will only, as *John* the *Evangelist*, who (being boyled in a Cauldran of Oyl) came out rather *anointed* than *fod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents* of [c] *Bethlehem*.

[c] Matth. 2. Acts and Monuments, 1 Pet. 2. 19. Causa, non pœna, facit Martirem, Aug. Ep. 61. Non mortes sed mores, Dr. Boys. Tho. Aquin. 1. 2. quest. 17. art. 6.

3. *Voluntate & opere*, both in will and deed, as in the *Primitive* Church, *Stephen*, *Policarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, whose *fiery zeal* to God's truth, brought them to the *flames* of Martyrdom; to seal Christ's *Faith*. It is not the *cruelty* of the death, but the innocency and *holiness* of the cause, that maketh a Martyr. Neither is an *erroneous* Conscience a sufficient warrant to suffer *Martyrdom*: because *Science* in God's Word, must direct *Conscience* in man's heart. For they who killed the Apostles, in their erroneous Consciences, thought *they did God good service*: and *Paul* of *zeal* breathed out [a] *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Jesuits* be so *holy*, *true* and *innocent*, as that it may

Joh. 16. 2. [a] Acts 9. 1. Phil. 3. 6.

warrant

warrant their Conscience *to suffer death*, and to *hazard* their *eternal salvation* thereon, let *Paul*'s Epistle written to the ancient Christian *Romans* (but against our *new Antichristian Romans*) be judge. And it will plainly appear, that the Doctrine which St. *Paul* taught to the ancient Church of *Rome*, is *ex diametro* opposite in 26 fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For St. *Paul* taught the Primitive Church of *Rome*.

Epistola ad Romanos, *is now* Epistola in Romanos.

1. That our *Election* is of God's *free Grace*, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are *justified* before God by *faith only*, without *good works*, Rom. 3. 20. 28 Rom. 4. 2, &c. Rom. 1. 17.

3. That the *good works of the regenerate*, are not of their own *condignity meritorious*, nor such as can deserve Heaven, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That *those Books only* are *God's Oracles* and *Canonical Scripture*, which were committed to the *custody* and *credit*, of the *Jews*, Rom 3. 2 Rom. 1. 2. Rom. 16 26. such were never the *Apocrypha*.

5. That the *Holy Scriptures* have *God's* authority, *Rom. 9 17. Rom 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore *above* the authority of the *Church*.

* Note that the Scripture saith, God saith, and the Scripture concludeth is all one with Paul.

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly *read* or *know* the *Holy Scripture*, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

Τὰ εἴδωλα, Having reference to what he spake before. Rom. 1. 23. Of Images.

7. That all *Images* made of the *true God* are very *Idols*, R. 1. 23. & R. 2. 22. conferr'd.

8. That to *bow* the *knee religiously* to an *Image*, or to worship any creature, is meer *Idolatry*, R. 11. 4. and a *lying service*, R. 1. 25.

9. That we must not pray unto any but to God *only*, in whom we believe, *Rom.* 10. 13, 14. *Rom.* 8. 15, 27. therefore not to *Saints* and *Angels*.

10. That *Christ* is our *only intercessor* in Heaven, *Rom.* 8. 34. *Rom.* 5. 2. *Rom.* 16. 27.

11. That the *only Sacrifice* of Christians, is nothing but the *spiritual Sacrificing* of their *souls* & *bodies* to serve God in *holiness* and *righteousness*, R. 12. 1. R. 15. 16. therefore no *real* sacrificing of Christ in the Mass.

12. That the *religious worship* called *dulia*, as well as *latria*, belongeth to *God alone*, *Rom* 1. 9 *Rom.* 12. 11. *R.* 16. 18. conferr'd.

13. That all Christians are to *pray* unto God in their *own native language*. *R.* 14. 11.

14. That we have not of our selves, in the state of corruption, *free will unto good*, *Rom.* 7. 18, &c. *Rom.* 9. 16.

15. That Concupiscence in the *regenerate*, is sin, *Rom.* 7. 7, 8, 10.

16. That the Sacraments do not *confer* grace *ex opere operato*, but *sign* and *seal* that it is conferred already unto us, *Rom.* 4. 11, 12. *Rom.* 2. 28, 29.

17. That every true believing Christian may in this life be *assured of his salvation*, *Rom.* 8. 9, 16, 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Command-

ments

ments of God, *Rom.* 7. 10, &c. *Rom.* 3. 19, &c. *Rom* 11. 32.

19. That to place Religion in the *difference of meats and days*, is superstition, *Rom.* 14. 3, 5, 6, 17, 23.

20. That the *imputed righteousness* of Christ, is that only that makes us just before God, *Rom.* 4. 9, 17, 23.

21. That Christ's *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer Cake* by *Transubstantiation*, *Rom* 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope only doth *canonize*, *Rom.* 1. 7. *Rom.* 8. 27. *Rom* 15. 31. *Rom.* 16. 2. and 15. *Rom.* 15. 25.

23. That *Ipse*. Christ the *God of peace*: and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, *Rom.* 16. 20.

24. That every Soul must of *conscience be subject*, and pay *tribute* to the *Higher powers*, that is, the Magistrates which bear the *sword*, *Rom.* 13. 1, 2, &c. and therefore the *Pope* and *all Prelates* must be subject to their *Emperours*, *Kings*, and *Magistrates*, unless they will bring *damnation* upon their souls, as *Traytors*, that *resist God* and his *Ordinance*, *Rom.* 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be *chief Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, * *Rom.* 15. 15, 16, 19, 20, &c. *Rom.* 11. 14. *Rom.* 16. 4.

26. That the *Church of Rome may err, and fall away* from the true Faith, as well as

* It seems by Rom. 15. 20. 29. and the whole last Chapter, that the Christians who were in Rome, before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, v. 3, 9. kinsmen, v. 7, 13. fellow-prisoners, v. 7. the first fruits of Achaia, where he had preached, v. 7. all familiar to him and to Tertius, who write the Epistle, v. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome; Act. 28. 15.

the *Church of Jerusalem*, or any other *particular Church*. Rom. 11. 20, 21, 22.

And seeing the *new upstart Church of Rome*, teacheth in all these, and in innumerable other points, clean contrary to that which the Apostle taught the *Primitive Romans*, let God and this Epistle judge betwixt them and us, whether of us both stands in the *true ancient Catholick Faith*, which the *Apostle* taught the *old Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostles Doctrine*? And whether or no not better to return to St. *Paul's* truth, than still to continue in *Rome's* errour? And if this be true, then let *Jesuits* and *Seminary Priests* take heed and fear, lest it be not *faith*, but *faction*; not *truth*, but *treason*; not *Religion*, but *Rebellion*, beginning at *Tiber*, and ending at *Tiburn*, which is the cause of their deaths. And being sent from a trouble some *Apostatical* See, rather than from a peaceable *Apostolical* Seat, because they cannot be suffered to perswade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Soveraign*, to raise Rebellion, to move Invasion, to stab and poyson *Queens*, to kill and murther *Kings*, to blow up whole States with *Gun-powder*; they desperately cast away their own *bodies* to be hanged and quartered; and (their *souls* saved, if they belong to God) I wish *such honour to all his Saints* that sends them. And I have *just* cause to

Psal. 149. 9.

fear

fear, that the miracles of [a] *Lipsius* two Ladies, *Blunstone*'s Boy, *Garnet*'s Straw, and the *Maid*'s fiery Apron, will not suffice to clear that these men are not *Murtherers* of themselves, rather than *Martyrs of Christ*.

And with what *conscience* can any *Papist* count *Garnet* a *Martyr*, when his *own* conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gunpowder* Gospel be *Martyrs*, I marvel who are *Murtherers?* If they be *Saints*, who are *Scythians?* & who are *Canibals*, if they be *Catholicks?*

But leaving these, if they will be filthy to their filthiness still, let us (to whose fidelity the Lord hath committed his *true faith*, as a precious * *depositum*) pray unto God, that we may lead a holy *life*, answerable to our holy *faith* in *piety* to *Christ*, and *obedience* to our King; that if our Saviour shall ever *count us* * *worthy that honour to suffer* Martyrdom for his *Gospels* sake: be it by open *burning* at the Stake, as in *Q. Maries days*; or by secret *murthering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisians Mattens*; in being *blown up* with *Gun-powder*, as was intended in the *Parliament House*: we may have *grace* to pray for the assistance of his *holy Spirit*, so to strengthen our *frailty*, and to defend his *cause*; as that we may seal with our *deaths* the *evangelical* truth which we have professed in our *lives*. That in the days of our *lives* we may be [a] *blessed* by his *Word* in the *day* of Death, be blessed in the *Lord*,

[a] Ut Alexandri causa iis qui illam scire cupiunt patchat: judicatus est Ephesi ab Æmilio Frontino Proconsule non propter professionis nomen, sed propter perpetrati latrocinia, cum jam esset prevaricator (& proditor.) Euseb. Hist. Eccles. lib. 5. cap. 18.

* 1 Tim. 6. 20. Prov. 24. 21. 1 Pet. 2. 17.

* Act. 5. 41.

[a] Luk. 11. 28. Rev. 14. 13.

and in the day of *judgment* be the [b] *blessed* of his *Father*,* *Even so grant, Lord Jesus*, Amen.

[b] Mat. 25. 31.
* Rev. 22. 20.

A Divine Colloquie betwixt the Soul and her Saviour concerning the effectual merits of his dolorus Passion.

Soul.

LOrd, wherefore didst thou wash thy Disciples feet? Christ, To teach thee how thou shouldest prepare thy self to come to my Supper.

S. *Lord, why wouldest thou wash them* [b] *thy self? C.* To teach thee humility, if thou wilt be my Disciple.

[b] Joh. 13. 14.

S. *Lord, wherefore didst thou before thy death* [c] *institute thy last Supper? C.* That thou mightest the better remember my *death*, and be assured that all the *merits* thereof are thine.

[c] Luk. 22. 19, 20.

S. *Lord, wherefore wouldest thou go to such a place, where* [d] Judas *knew to find thee? C.* That thou mightest know that I went as *willingly* to suffer for thy sin, as ever thou wentest to any place to commit a sin.

[d] Joh. 18. 2.

S. *Lord, wherefore wouldest thou begin thy passion in a* [a] *Garden? C.* Because that in a [b] Garden thy sin took *first* beginning.

[a] Joh. 18. 1.
[b] Gen. 3. 3.

S. *Lord, wherefore did thy three select Disciples* [c] *fall so fast asleep, when thou beganst to fall into thy agony?* To shew, that I [d] *alone* wrought the work of thy Redemption.

[c] Mat. 26 40.
[d] Isa. 63. 5.

S. *Lord, why were there so many* [e] *plots and snares laid for thee? C.* That I might make thee to escape *all the snares* of thy Ghostly Hunter.

[e] Mat. 26. 4.
Psal. 124. 7.

S. *Lord*

S. *Lord, why wouldeſt thou ſuffer* Judas (*betraying thee*) *to kiſs thee?* C. That by enduring the words of *diſſembling lips*, I might there *begin* to expiate ſin, where Satan *firſt* brought it into the world. Mat. 26. 49. Gen. 3. 4, 5.

S. *Lord, why wouldſt thou be ſold for thirty pieces of ſilver?* C. That I might free thee from *perpetual bondage.* Mat. 27. 3.

S. *Lord, why didſt thou pray with ſuch ſtrong crying and tears?* C. That I might quench the *fury* of Gods *Juſtice*, which was ſo *fiercely* kindled againſt thee. Mat. 26. 39. Hebr. 5. 7.

S. *Lord, why waſt thou ſo afraid, and caſt into ſuch an Agony?* C. That ſuffering the wrath due to thy ſins, thou mighteſt be more *ſecure* in thy death, and find more *comfort* in thy croſſes. Luk. 22. 44.

S. *Lord, wherefore didſt thou pray ſo oft, and ſo earneſtly, that the cup might paſs from thee?* C. That thou mighteſt perceive the horror of that *curſe* and *wrath*, which being due to *thy ſins*, I was then to drink and endure for thee. Mat. 26. 39, 42, 44. Gal. 3. 13.

S. *Lord, wherefore didſt thou after thy wiſh, ſubmit thy will unto the will of thy Father?* C. To teach thee what thou ſhouldſt do in all thy afflictions: and how *willingly* thou ſhouldeſt yield to *bear with patience* that Croſs, which thou ſeeſt to come from the juſt hand of thy heavenly *Father.* Luk. 22. 42.

S. *Lord, wherefore didſt thou ſweat ſuch drops of water and blood?* C. That I might *cleanſe* thee from thy *ſtains* & bloody *ſpots.* Luk. 22. 44.

S. *Lord, why wouldeſt thou be taken, when thou mighteſt have eſcaped thine enemies?* C. That Luk. 22. 54.

C. That thy spiritual enemies should not take thee, and cast thee into the *prison* of [a] *utter darkness.*

Mat. 5. 25.
a Mat. 22. 13.
b Mat. 26. 56.

S. Lord, wherefore wouldst thou be [b] *forsaken of all thy Disciples? C.* That I might *reconcile* thee unto God, of whom thou wast forsaken for thy sins.

Joh. 18. 8.

S. Lord, wherefore wouldst thou stand to be apprehended alone? C. To shew thee that my love of thy salvation was more than the love of all my Disciples.

Mark. 14. 51, 52.

S. Lord, wherefore was the young man caught by the Soldiers, and unstript of his Linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the High Priest?

C. To shew their *outrage* in apprehending me, and my *power* in preserving out of their outragious hands, *all my Disciples*, who otherwise had been *worse* handled by them, than was that *young man.*

Mat. 27. 2.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the *cords* of thine *iniquities.*

Luk. 22. 57, 58, 60.

S. Lord, why wast thou denied of Peter?

C. That I might *confess* thee before my Father, and thou mightest learn, that there is no trust in man, and that *salvation proceeds of my meer mercy.*

Mat. 26. 74, 75.

S. Lord, wherefore wouldst thou bring Peter *to repentance by the Crowing of a Cock?*

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

Luk. 22. 61.

S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

C. Be-

C. Because thou mightest know that without the help of my *grace* no means can turn a sinner unto *God*, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightst perceive that it was I that did away thy *scarlet sins.* Joh. 19. 5. Isai. 1. 18.

S. Lord, wherefore wouldst thou be crowned with thorns? C. That by wearing *thorns*, the *first fruits* of the *curse*, it might appear, that it is I which take away the *sins* and *curse* of the world, and crown thee with the [a] *Crown* of *life* and *glory.* Mat. 27. 29.

S. Lord, why was a [b] *reed put into thy hand? C.* That it might appear that I came not to [c] *break the bruised Reed.* a 1 Pet. 5. 4. Rev. 2. 10. b Mat. 27. 29. c Mat. 12. 20.

S. Lord, wherefore wast thou [d] *mocked of the Jews? C.* That thou mightest insult over Devils, who otherwise would have mocked thee, as the *Philistines* did *Sampson.* d Mat. 27. 29. Judg. 16. 25.

S. Lord, wherefore wouldst thou have thy blessed face defiled with [e] *spittle? C.* That I might cleanse *thy face* from the *shame* of *sin.* e Mat. 27. 30

S. Wherefore, Lord, were thine eyes hoodwinkt with a veil? C. That thy spiritual *blindness* being removed, thou mightest behold the *face* of my *Father* in Heaven. Mark 14. 65

S. Lord, wherefore did they a *buffet thee, with fists, and beat thee with* [b] *staves? C.* That thou mightest be freed from the *stroaks* and *tearings* of infernal fiends. a Mat. 26. 67. b Mat. 27. 30.

S. Lord, wherefore wouldst thou be reviled? C. That God might *speak peace* unto thee by his *Word* and *Spirit.* Mat. 27. 39.

S. Lord, wherefore was thy [c] *face disfigured with* c Joh. 19. 3. Isa. 50. 6.

with blows & blood? C. That thy face might
d Mat. 22. 30. *ſhine* glorious as the d *Angels* in heaven.

S. *Lord, wherefore wouldeſt thou be ſo*
e Joh. 19. 1. *cruelly* e *ſcourged?* C. That thou mighteſt be freed from the *ſting* of *conſcience*, and *whips* of *everlaſting torments.*

S. *Lord, wherefore wouldſt thou be ar-*
Mark. 15. 1. *raigned at Pilate's bar?* C. That thou mighteſt at the laſt day be acquitted before my judgment-ſeat.

S. *Lord, wherefore wouldeſt thou be falſly*
Luk. 23. 2. *accuſed?* C. That thou ſhouldſt not be juſtly *condemned.*

Mat. 27. 2. S. *Lord, wherefore waſt thou turned over to be condemned by a ſtrange Judge?* C. That thou being redeemed from the captivity of a *helliſh tyrant*, mighteſt be reſtored to God, whoſe own thou art by right.

Joh. 19. 11. S. *Wherefore, O Chriſt, didſt thou acknowledge, that Pilate had power over thee from above?* C. That *Antichriſt*, under pretence of being my *Vicar*, ſhould not *exalt himſelf*
a Tit. 3. 1. Rom. 13. 1. 1 Per. 2. 13, 14. *above all* a *Principalities and Powers.*

S. *Lord, why wouldeſt thou ſuffer thy Paſſion*
b Luk. 23. 1. 2. John 19. *under* b *Pontius Pilate, being a Roman Preſident to Cæſar of Rome?* C. To ſhew that the *Caſarian*, and *Pontifician politie* of
13, &c. * Note well Rev. 11. 8. and Rev. 17. 5, 6. * *Rome*, ſhould chiefly perſecute my *Church*, and *crucifie me* in my *members.*

S. *But why Lord, wouldſt thou be condemned?*
Joh. 19. 16. Luk. 23. 24. C. That the Law being condemned in me, thou mighteſt not be condemned by it.

S. *But why waſt thou condemned, ſeeing no-*
Rom. 8. 3. Mat. 27. 24. Joh. 19. 6. *thing could be proved againſt thee?* C. That thou mighteſt know, that it was not for *my fault*, but for *thine*, that I ſuffered.

S.

S. *Lord, wherefore waſt thou led to ſuffer out of the city?* C. That I might bring thee to reſt in the *heavenly City.* Mat. 27. 33. Heb. 13. 12.

S *Lord, why did the Jews compel* Simon *of* Cyrene, *coming out of the field, to carry thy Croſs?* C. To ſhew the *weakneſs* whereunto the burden of *thy ſins* brought me: and what muſt be every *Chriſtians caſe*, which goeth out of the *field* of this *world*, toward the heavenly *Jeruſalem.* Luk. 23. 26. Mat. 27. 32.

S. *Lord, why waſt thou unſtripped of thy garments?* C. That thou mighteſt ſee how I forſook *all* to redeem thee. Joh. 19. 23.

S *Lord, wherefore wouldſt thou be lift up upon a Croſs?* C. That I might *lift thee up* with me to heaven. Luk. 23. 33.

S. *Lord wherefore didſt thou hang upon a curſed tree?* C. That I might ſatisfie for thy ſin committed in eating the *forbidden fruit* of a tree. Ibid. Gen. 2. 17.

S. *Lord, wherefore wouldſt thou hang between two thieves?* C. That thou my dear ſoul mighteſt have place in the midſt of *heavenly* Angels. Luk. 23. 33.

S. *Lord, wherefore were thy hands and feet nailed to the Croſs?* C. To inlarge thy *hands* to do the works of righteouſneſs: and to ſet thy *feet* at liberty, to walk in the *ways of Peace.* Pſal. 22. 16. Joh. 20. 25.

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſculls?* C. To aſſure thee, that my *death* is *life* unto the *dead.* Mat. 27. 33.

S. *Lord, why did not the Souldiers divide thy ſeamleſs coat?* C. To ſhew that my *Church* is *one* without *rent* of *ſchiſm.* Joh. 19. 24.

S.

Mat. 27. 34. S. *Lord, wherefore didſt thou taſt Vinegar and Gall?* C. That thou mighteſt eat the *bread of Angels*, and drink the *water of life.*

John 19. 30. S. *Lord, why ſaidſt thou upon the Croſs, It is finiſhed?* C. That thou mighteſt know, that by my death the a Law was fulfilled, and thy redemption effected.

a Rom. 10. 4. 2 Cor. 3. 13.

b Mark 15. 34. S. *Lord, why didſt thou cry out upon the Croſs, b my God, my God, why haſt thou forſaken me?* C Leſt thou being forſaken of God, ſhouldſt have been driven to cry in the pains of hell, Wo and alas for evermore.

c Matth. 27. 45. S *Lord, wherefore was there ſuch a general c darkneſs when thou didſt ſuffer and cry out on the Croſs?* C. That thou mighteſt ſee an Image of thoſe helliſh pains which I ſuffered, to deliver thee from the *endleſs pains* of *Hell*, and *everlaſting* chains of *darkneſs.*

2 Pet. 2. 4. Jude v. 6. S. *Lord, why wouldſt thou have thine arms nailed abroad?* C. That I might embrace the more lovingly, my ſweet Soul.

a Luke 23. 43. S. *Lord, why did the Thief, that a never wrought good before, obtain Paradiſe upon ſo ſhort repentance?* C. That thou mayſt ſee the *power* of my death to forgive them that repent, that no ſinner needs deſpair.

Luke 23. 39. S. *Lord, why did not the other Thief which hanged as near thee, obtain the like mercy?*

Rom. 9. 13. C. Becauſe I leave *whom I will*, to harden themſelves in their lewdneſs, to deſtruction, that all ſhould fear, and none preſume.

Matth. 27. 50. S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yielding up the ghoſt?*

John 10. 18. C. That it might appear that *no man took my life from me*, but that I laid it down of my ſelf.

S. *Lord,*

S. *Lord, wherefore didſt thou commend thy ſoul into thy Fathers hands?* C. To teach thee what thou ſhouldſt do, being to * depart this life. Luk. 23. 46. * Joh. 13. 1.

S. *Lord, wherefore did the veil of the Temple rent in twain at thy death?* C. To ſhew that the *Levitical Law* ſhould be no longer a *a partition-wall* between *Jews* and *Gentiles*, and that the *way* to *Heaven* is now open to all *believers*. Mat. 27. 51. a Eph. 2. 14. Heb. 10. 19, 20.

S. *Lord, wherefore did the b earth quake, and the Stones cleave at thy Death?* C. For horror to bear her *Lord dying*: and to upbraid the cruel hardneſs of ſinners *hearts*. b Mat. 27. 51.

S. *Lord, wherefore did not the Souldiers break thy Legs, as they did the theives who hanged at thy right and left hand?* C. That thou mighteſt know, that they had not *power* to do any more unto me than the Scripture had foretold that they ſhould *do*, and I ſhould ſuffer to ſave thee. Exod. 12. 46. Joh. 19. 33. Joh. 19. 34.

S. *Lord, wherefore was thy ſide opened with a Spear?* C. That thou mighteſt have a way to come nearer my heart.

S. *Lord, wherefore ran there out of thy precious ſide blood and water?* C. To aſſure thee, that I was ſlain indeed, ſeeing my *heart-blood* guſhed out, and the a water which compaſſed my heart, flowed forth after it, which once *ſpilt*, man muſt needs *die*. a There is about mans heart a skin called Pericardium, containing water, which cools and moiſtens the heart, leſt it ſhould be ſcorched with continual motion. This skin once pierced, man cannot live. Columb. Anatom. l. 7. Horſt. de nat. huma. l. 1. exerc. 8. q. 5.

S. *Lord, wherefore ran the blood firſt by * it ſelf, and the water afterwards by it ſelf, out of thy bleſſed wound?* C. To aſſure thee of two things. 1. That by my blood-ſhedding *Juſtification* and *Sanctification* were effected * 1 John 5. 6.

cted to ſave thee. Secondly, that my Spirit by the conſcionable uſe of the *Water* in *Baptiſm*, and *blood* in the *Euchariſt*, will effect in thee *righteouſneſs* and *holineſs*, by which thou ſhalt *glorifie* me.

6 Mat. 27. 52. S. *Lord, wherefore did the* [illegible] *graves open at thy death?* C. To ſignifie that *Death*, by my *death*, had now received his *deaths wound*, and was overcome.

Mat. 27. 60. S. *Lord, wherefore wouldeſt thou be buried?* C. That thy ſins might never *riſe up* to judgment againſt thee.

Mat. 27. 57. Joh. 19. 39, 40. S. *Lord, wherefore wouldeſt thou be buried by two ſuch honourable Senators as* Nicodemus *and* Joſeph *of* Arimathea? C. That the *truth* of my *death* (the cauſe of my life) might more evidently appear to all.

Joh. 19. 41. Mat. 27. 60. S. *Lord, wherefore waſt thou buried in a new Sepulchre, wherein was never man laid before?* C. That it might appear that *I*, and not *another* aroſe; and that by mine *own* power, not by *anothers* vertue; like him who revived at the touching of *Eliſha*'s bones.

2 Kin. 13. 21. Mat. 28. 6. S. *Lord, wherefore didſt thou raiſe up thy body again?* C. That thou maiſt be aſſured that thy *ſins* are *diſcharged*, and that thou art *juſtified*.

Rom. 4. 25. S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy Reſurrection?* C. To give an aſſurance, that *all* the *Saints* ſhall ariſe, by the vertue of my *reſurrection* at the laſt day.

Mat. 27. 52, 53. Act. 17. 31. S. *Lord, what ſhall I render unto thee for all theſe benefits?* C. Love thy *Creator*, and become a new *creature*.

Pſal. 116. 12. Gal. 6. 17.

The

The Soals Soliloquie, raviſhed in contemplation of the Paſſion of our Lord.

WHat hadſt thou done, O my ſweet Saviour, and ever bleſſed *Redeemer*, that thou waſt thus *betrayed* of *Judas*, *ſold* of the *Jews*, *apprehended* as a Malefactor, and *led bound* as a Lamb to the ſlaughter? What evil hadſt thou committed, that thou ſhouldeſt be thus openly *arraigned*, *accuſed* falſly, and unjuſtly *condemned* before *Annas* and *Caiaphas*, the *Jewiſh* Prieſts, at the *judgment-ſeat* of *Pilate* the *Roman* Preſident? What was thine offence? or to whom didſt thou ever *wrong*? that thou ſhouldeſt be thus pitifully *ſcourged* with whips, *crowned* with thorns, *ſcoffed* with flouts, *reviled* with words, buffeted with fiſts, and *beaten* with ſtaves? O Lord, what didſt thou deſerve to have thy bleſſed face *ſpit* upon and *covered* as it were with ſhame? to have thy Garments *parted*, thy hands and feet *nailed* to the Croſs? To be *lifted* up upon the curſed tree, to be *crucified* among thieves, and made to *taſte* Gall and Vinegar: and in thy deadly extremity, to endure ſuch a Sea of Gods wrath, that made thee to cry out, as if thou hadſt been forſaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruel ſpear, and thy precious blood to be *ſpilt* before thy bleſſed *mothers* eyes? Sweet Saviour, how much waſt thou *tormented* to endure all this, ſeeing I am ſo much *amazed* but to think upon it! I enquire for thine offence, but I can find none in thee; no, not ſo much as *guile to have*

have been found in thy mouth. Thy *enemies* are callenged, and none of them dare *rebuke thee of sin*; thy *accusers* (that are suborned) *agree* not in their witness, the *Judg* that condemns thee, openly cleareth thy *innocency*, his wife sends him word she was warned in a dream that thou wast a just man, and therefore should take heed of doing injustice unto thee. The *Centurion* that executed thee, confessed thee *of a truth to be but a just man, and the very Son of God.* The *thief* that hanged with thee justifieth thee, *that thou hast done nothing amiss.* What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows, my *sins* wrought thy *shame*, my *iniquities* are the occasion of thy *injuries*. I have committed the *fault*, and thou art plagued for the *offence*; I am *guilty*, and thou art *arraigned*; I committed the *sin*, and thou suffer'st the *death*; I have done the *crime*, & thou hangedst on the *Cross*: Oh the deepness of *Gods* love! Oh the wonderful disposition of heavenly *grace!* Oh the unmeasurable measure of *divine mercy!* the wicked transgresseth, & the *just* is punished, the *guilty* is let escape, and the *innocent* is arraigned; the *malefactor* is acequitted, and the *harmless* condemned: what the *evil man* deserveth, the *good man* suffereth, the *servant* doth the *fault*, the *master* endures the strokes. What shall I say? *Man* sinneth, and *God* dieth. *O Son of God!* who can sufficiently express thy *love*, or commend thy *pity*; or extol thy *praise*: I was

Mat. 27. 19.

proud

proud,& thou art *humbled*; I was *diſobedient*, & thou becameſt *obedient*;I did eat the *forbidden fruit*,& thou didſt hang on the *curſed tree*;I plaid the *glutton*,and thou didſt *faſt*; *evil concupiſcence* drew me to eat the *pleaſant apple*,& *perfect charity* led thee to drink of the *bitter cup*; I aſſayed the *ſweetneſs* of the fruit,& thou didſt taſte the *bitterneſs* of the *gall*, Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept when thy heart bled & died. O my *God*,here I ſee thy *goodneſs* & my *badneſs*,thy *juſtice* & my *injuſtice*; the *impiety* of my fleſh, and the *piety* of thy nature. And now,O bleſſed Lord,thou haſt endured all this for my ſake; *what ſhall I render unto thee for all thy benefits* beſtowed upon me a ſinful ſoul? Indeed,Lord,I acknowledg,that I owe thee already for my *creation* more than I am able to pay: for I am in that reſpect bound,with all my powers and affections to *love* and *adore* thee. If I owed *my ſelf* unto thee for giving me *my ſelf* in my creation, what ſhall I now render to thee for giving *thy ſelf* for me to ſo cruel a death,to procure my *Redemption*? great was the *benefit* that thou wouldeſt *create me of nothing*: but what tongue can expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price when I was worſe than nothing? Surely, *Lord*,If I cannot pay the thanks I owe thee (*and who can pay thee, who beſtowed thy graces without reſpect of merit or regard of meaſure?*) it is the abundance of thy *bleſſings* that makes me ſuch a *bankrupt*,that I am ſo

far

far unable to pay the *principal*, that I cannot *possibly pay so much as the interest of thy love*

But, O my Lord, thou knowest, that since the loss of thine image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and mind, as I should: therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost and condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in *mercy*: that I may in *truth* of heart love my neighbour for *thy sake*, and love thee above all, for *thine* own sake, Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood, *O Lord*, let me never *forget* thine infinite love, and this unspeakable benefit of my *redemption*: without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly *Father*, who art the Father of Spirits, in the mediation of thy *Son*, to speak a few words in the *ears* of my Lord. If thou, O Father, despisest me for mine iniquities, as I have *deserved*; yet be merciful unto me for the *merits* of thy *Son*, who so

ſo much for me hath ſuffered. What if thou ſeeſt nothing in me but *miſery*, which might move *anger* and *paſſion*? Yet behold the *merits* of thy Son, and thou ſhalt ſee enough to moye thee to *mercy* and *compaſſion*. Behold the *myſtery* of his *incarnation*, and remit the *miſery* of my tranſgreſſion. And as oft as the *wounds* of thy Son appear in thy *ſight*; O, let the *woes* of my ſins be hid from thy *preſence*. As oft as the *redneſs* of his blood gliſters in thine *eyes*; O let the *guiltineſs* of my ſins be blotted out of thy *Book*. The *wantonneſs* of my fleſh provoked thee unto *wrath*, O let the *chaſtity* of his fleſh perſwade thee to *mercy*: that as my fleſh *ſeduced* me to ſin, ſo his fleſh may *reduce* me unto thy *favour*. My *diſobedience* hath deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can *man* deſerve to ſuffer, which *God, made man*, cannot merit to have forgiven? *When I conſider the greatneſs of thy paſſion, then do I ſee the trueneſs of that ſaying: That Chriſt came into the world to ſave the chiefeſt ſinners. Dareſt thou, O* Cain, *ſay that thy ſins are greater than may be forgiven? Thou lieſt like a murtherer; the mercies of one Chriſt are able to forgive a world of* Cains, *if they'l believe and repent. The ſins of all ſinners are finite, the mercies of God are infinite. Therefore, O Father, for the death and paſſions ſake, which thy Son Jeſus Chriſt hath ſuffered for me, & I have now remembred to thee pardon and forgive thou unto me all my ſins, & deliver me from the curſe & vengeance which they have juſtly deſerved, & through his merits,*

merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I ſo earneſtly knock for: neither ſhall mine importunity ceaſe to call and knock with the man that would borrow the loaves, until thou ariſe, and open unto me thy gates of grace. And if thou wilt not beſtow on me thy loaves, yet, O Lord, deny me not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid. And ſeeing thou requireſt nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the trueſt outward teſtimony) and that it is as eaſie for thee to make me a new creature, as to bid me to be ſuch: create in me, O Chriſt, a new heart, and renew in me a right ſpirit, and then thou ſhalt ſee how (mortifying old Adam, and his corrupt luſt) I will ſerve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other ſinful ſouls unto thy Faith by my devout example. Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the Devil. And when I am to depart this life, ſend thy holy Angels to carry me, as they did the ſoul of Lazarus, into thy Kingdom. Receive me into that joyful Paradiſe, which thou didſt promiſe to the penitent thief, which at his laſt gaſp upon the croſs, ſo devoutly begged thy mercy and admiſſion into thy Kingdom. Grant this, O Chriſt, for thy own Names ſake, to whom (as is moſt due) I aſcribe all glory and honour, praiſe and dominion, both now and for ever. Amen.

FINIS.